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The Chicago Theological Seminary REGISTER

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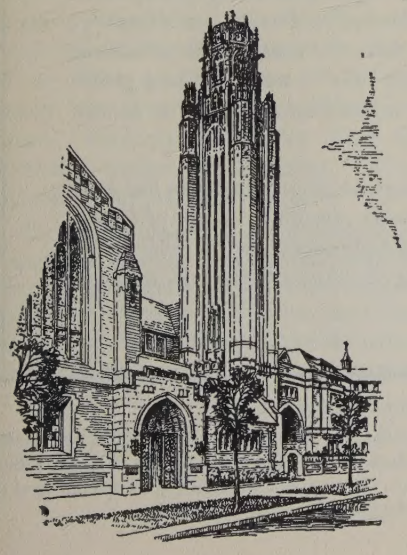

STUDENT LIFE AT C.T.S., 1939-40

By HERBERT R. LORING

Alumni Notes and Book Reviews and the

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FROM LUCCOCK'S WORKSHOP

In many things the first word about life's experience was not the word that was said last Saturday night. It was the word that was said in the great classics of literature. In this case with us, with literature as with science, we have a great many people chattering about the new psychology who never heard about the old psychology, so we have people talking about the new literature. I think it is well worth remembering that William Shakespeare wrote plays as well as George Kaufman, that Gibbon wrote history as well as H. G. Wells, and that Carlyle wrote prophecy as well as Dorothy Thompson.

* * *

Paul Hutchinson tells of a young English barrister who stops in front of a secondhand bookstore and picks up a slender volume bearing the unexciting title of "Life in the Woods." He reads it, and then reads the other, "A Week on the Concord and Merrimac Rivers," and today the British Empire is having to reckon with the results. Well, if Thoreau could mean that to young Gandhi in London, why might he not mean something equally important to someone in our own congregation?

* * *

I have found that sometimes when you can't do anything more on the sermon you can do something on yourself, and one way in which you can do something for yourself is in poetry in which your heart can begin to move.

* * *

There is a very real and interesting parallel between the movement in the last ten years in theology and in fiction. There is a great deal in this fiction that multitudes of people do not like—it deals with the ugly and sordid. Yet it has this relationship to theology: that in both there is a forswearing of an easy and superficial optimism. There has been a sense of evil forces underneath the surface of life. Theology has taken a clear look at man, at evil. It is escaping from the fog of sentimentalism into a religiously realistic appraisal of the evil in man's society. Nothing in the spiritual life of our time is more interesting than this double exploration of the deeper and darker aspects of life found underneath the surface, found in religious thinking, and found also in the violence and cruelty of O'Neill, Faulkner, Dos Passos, and Hemingway. Both theology and religion have felt the war and economic breakdown. One theologian said in my hearing not long ago, "Barth wouldn't have gotten to first base in the 1920's." Well, I think it is a fact that he did get to second base in the 1930's.

* * *

As Professor Urban of Yale said, "For some generations now man has been trying to decide whether he is merely a high-grade simian or a son of God." As we enter a war era there is going to be great argument on the side of the simian, but I think the argument on the side of the child of God will never be without the support of literature.

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The Chicago Theological Seminary

REGISTER

FRED EASTMAN, *Editor*

VOLUME XXX MARCH 1940 NUMBER 2

IN A MINISTER'S WORKSHOP

By HALFORD E. LUCCOCK

[*"Laughter"—"laughter"—"applause"—such expressions pepper the pages of the stenotypist's report of this year's Alden-Tuthill Lectures by Professor Halford E Luccock of Yale Divinity School. Five hundred ministers of Chicago and the Midwest heard them in Mandel Hall and went away with shining faces, asking, "When will these be published?" The answer is, Probably within the next two years as a part of a book on preaching Dr. Luccock is now preparing. Meanwhile, we print here only a few brief extracts from the first and second lectures.*]

I. THE MINISTER'S BACKGROUND IN THE BIBLE

I DO not know of a better picture of the preacher's use of the Bible than that given in the description of history by a great American historian, Carl Becker. He says that it is the aim of the historian to enlist the experience of mankind in the service of its destiny. Now, move those words up to their largest possible meaning. The highest and the deepest experience of mankind is that recorded in the Bible, and the relevance of the Bible to the issues of the day was stated not very long ago by Walter Lippmann. Writing in the *New York Herald-Tribune*, under the heading, "The Forgotten Foundations," he said:

> The liberties we talk about defending today were established by men who took their conception of man from the great central religious traditions of Western civilization, and the liberties we inherit can almost certainly not survive the abandonment of that tradition. Perhaps the ordeal through which mankind is passing may be necessary, for it may be the only way in which modern man can recover the faith by which free and civilized people may live.

That is one aspect of the relevance of the Bible today, and there are overtones to that quotation which were not in it. I have been thinking of some of them. Where the spirit of the Lord is, there is liberty. If the Son shall make you free, you shall be free indeed. Man's freedom is tied up in the Christian conception of man. Allow that evaluation of man which comes from God's revelation in Christ to drop out of the world's mind and life, and the liberties that sprang from that evaluation are left without visible support, hanging in mid-air like the impossible cloud castles of a Maxfield Parrish painting.

Now, I may say without immodesty that I have one valuable qualification for speaking about biblical preaching. It is

the same authentic qualification which the prodigal son had for talking about the pigpen, which he finally reached after having wasted his substance in riotous living. I graduated from the seminary back in the bronze age. Perhaps a better metallurgical description would be to call it the age of brass. For in those days quite a number of us, on graduating from the seminary, having become men, put away childish things like texts and stories from the Bible. I, for one, in the first months of my ministry in the pulpit lived amid the immensities and the starry galaxies. But after a while the little long-suffering congregation had heard all my variations of my three sermons—the one on the march of progress, because progress was marching in those days; the one on the relation between science and religion; and the one on pragmatism, because that was going big in those days. Then, like the prodigal son, I began to be in want. Then I came to myself, and I said, "In my Father's book there are texts enough and to spare. I will arise and go to the Bible."

Now, I am not the only one who had that experience. A great many found that, when they put aside the Bible as a chief source of preaching, they shut out the most dramatic material possible. They sold a great heritage for a mess of generalities. They put away what in Markham's words had the color of the ground, the red earth, the smack and tang of elemental things. It is just because the Bible is so made up of elemental things, so fruitful in parallels to human experiences of yesterday, today, and forever, that it is indispensable and incomparable. It is in today's parallel to truth, as embodied forth in this scripture, that so much preaching that is pertinent and persuasive must be done.

* * *

There is a good deal of interest in the possibility that time moves in a circle. We come back to places where we have been before, and one of the great emphases of the preaching of the gospel is that we have been here before. Christianity has been here before in a situation similar to ours today. God has been here before in a dark night, and there are those parallels of today with the statue of Caesar in the first century at the end of every street. Canon Barry very well put that parallel. He said, "The world into which the gospel first came was haunted by the disastrous suspicion that somehow man was played out." That was true in the first century. We can say parenthetically how true it is today because certainly there is more speculation along that line than there ever was in the lifetime of any one of us here. People are actually beginning to wonder what nature will try next after man has rubbed himself out.

* * *

This kind of preaching from the Bible does not mean going back to the old tradition and manner of expository preaching. We hear a great deal of lament that expository preaching has passed away. I think that we ought to realize that most of it died for a very good reason. Much of it had paralysis, a weak heart, and a clot on the brain. It passed away from senile decay.

* * *

I think the model for preaching is Jesus, when he girded himself and took a towel and stooped down to a bit of lowly service. If there is to be any future preaching, it is in the human equivalent of that act—to lay aside the formal robe and the rhetorical sin that does so easily beset us and trip us up—to stoop to an actual service, to bring some truth in detail to a point of actual human need. That is the service in which the Scripture helps us as nothing else possibly can. . . . .

The old, old story of the meeting of

David and Goliath is really a homiletical story. Goliath represented one type of preaching, big and massive and overwhelming. I have often thought what a wonderful bishop Goliath would have made. He had what is called, in the ecclesiastical language, *presence*—lots of it. He had a voice like the sound of many waters that would carry clear across the valley, and his discourse has dealt in what has come to be a staple of pulpit utterance: challenge. But little David was a different type of workman. He used smaller themes, five smooth stones out of a brook, and he swung hard and landed where a sermon ought to land, in the head.

* * *

Now, speaking of salvation, another thing in preaching that roots from the life of the Bible will save us from what I call the Magellan sermon. That is, a sermon that circumnavigates the globe in forty minutes every Sunday morning. Of course, that Magellan type of preaching has a good deal of far horizons in it and also a good deal of the haze that goes with horizons. The congregation sails on those round-the-world tours every Sunday and gets rather homesick for land afterward.

* * *

You can read the Bible with what you might call a double eye. You know the Bible is printed in a double column. That is, you can keep one eye on the story, whether it is Egypt, Jerusalem, or Corinth, and the other on Chicago, Cedar Rapids, or New Haven—one eye on 1000 B.C. or A.D. 30 and the other eye on 1940. You see, I have a new version of an old text: If your eye be double, the whole body will be full of light.

If we let that way of reading the Bible become a part of us, almost without conscious effort let it work its way down into the very fibers of our minds and our eyes, we will find that bridges are thrown across —geographical bridges and time bridges —and spiritual traffic will be passing over.

II. THE MINISTER'S RESOURCES IN LITERATURE

I want to speak first very briefly of some general services of literature to the preacher himself and only incidentally to his sermons. That will be accompanied by some of the inevitable samples which I always seem to have to carry with me. (I think it came from selling flavoring extract all over southern Illinois during my college career.) Then, second, I want to translate the literature of the present and the very recent past as a doorway into understanding the experience of our contemporary lives.

The first observation that I would venture is an emphatically negative one, and that is this: The preacher's use of literature is not to be confused with preaching about books or with preaching bookish sermons. Preaching which deals primarily or very largely with books easily becomes an expedition across the Sahara Desert, the most arid journey on which a congregation can be dragged. It very often degenerates into a form of exhibitionism. . . . . Or it becomes a sort of cannibalistic display of literary scalps the preacher has taken. We may well join in the petition, "Good Lord, deliver us."

The greatest value of the love and study of literature—by which I mean creative literature: poetry, drama, fiction, and prose—is what it does for the preacher himself rather than primarily what it may do for his sermon.

I think many a man might well paraphrase the lament of Woolsey as he gets toward the end of his working years and say, "Had I but served my mind with half the zeal I served my sermon barrell I would not be left naked in my old age."

The primary service of literature is the enlargement of the preacher as a person, for the mind must be plowed like a field and not filled like a bottle. Literature is a plow to make the field fertile, turn it over to the life-giving sun and rain of human experience. . . . .

Literature can keep alive the sense of wonder, of amazement, of sympathy, of fear, and deep disturbance. It is not stuff to put into sermons, but to help create the mind and the spirit and the heart out of which sermons will naturally flow.

* * *

"Some people are occupied chiefly with attaining ends, and some with seeking experiences. We may name the first practical and the second poetic. Poetic people are moved by the quality of things. They are possessed by the impulse to realize, the wish to experience life and the world." That is the essence of the poetic temperament, and I think that is the essence of the preacher's approach to literature—to realize and experience rather than to attain an end. . . . .

There is a very real danger pictured in the old nursery rhyme:

Pussy cat, pussy cat, where have you been?
I have been to London to visit the Queen.
Pussy cat, pussy cat, what did you do there?
I frightened the little mouse under a chair.

It is possible to get a cat's-eye view of life in which the chief end of man seems to be to pounce on something. It is possible for a preacher, confronted with a city, a palace, and a queen, to pounce on a little homiletical mouse that happens to be scurrying around under the furniture. . . . .

Literature offers the possibility of reenacting the old miracle of Eden and of breathing into the spoken and written style of the preacher the breath of life.

One of the greatest liabilities of a theological seminary course is not what the folks back home worry about so much when a boy leaves their midst to go down to Chicago. It is not the danger that he may lose his faith; it is rather his danger that he may lose his colloquial speech. A person in a theological seminary is likely to secrete around him a kind of textbook jargon that protects his thought from anybody's seeing it, as well as the shell of a turtle will protect him. Very often the effect of the theological education is like that of Jacob's wrestling with the angel. It leaves him to go halting the rest of his days, as far as speech is concerned.

In listening to a great many student sermons, we get another version of the story of Jacob in which we can say that the voice may be the voice of God, but the hand that writes the words is the hand of John Dewey. What we need is words of power, of art—words that have color and fire and music in them. We don't get them out of textbooks on psychology or theology; we get them out of literature. And I think that is the greatest difficulty of the theological seminary—that it has too little of art, too little preparation for the things that genuinely move people.

* * *

Literature will help us know what is on the inside of people's heads; and, as long as our business is that of operating on heads, it is not a bad idea to know where the nerves are and what is on the inside. By that I do not mean that people have read literature very largely, but in fiction and in drama we have the record and interpretation of experience, what happens to people. There is no form of literature that is so nearly equivalent to experience as the novel. We get understanding of a type of character, a way of life, an attitude toward society that is as indispensable to a preacher as is a physician's knowledge of anatomy. . . . .

Then, of course, there is that indis-

pensable service of literature as an extension of experience that we can never have personally. Someone said of Meredith that he was not only full of life but full of lives. . . . . That is the rarest form of travel, exploring other lives, and, of course, you cannot do that without exploring and enlarging your own. . . . .

The greatest service of literature to the preacher himself is just that it helps to get him out of those barricades that almost invariably form around a parson. We talk much of the church's ministry to shut-ins, but the preacher himself may be a shut-in. He may be shut in from some of the characteristic experiences of his time. Although we may be steadily plugging at it, we cannot possibly touch many wide and varied areas of life. If we can extend our experience and our class, we join, what is very well termed in an old phraseology, "a traveling ministry."

A SCIENTIST'S VIEW OF RELIGION

By ARTHUR H. COMPTON

[*Rarely has any lecture of Ministers' Week called forth such unanimity of demand for publication as the one from which the following extract is taken. Dr. Compton is Distinguished Service Professor of Physics at the University of Chicago and winner of the Nobel Prize in the same field. In addition to scientific monographs, he has contributed to many magazines and written two books:* The Freedom of Man *and* The Human Meaning of Science. *We regret that limitations of space make it impossible to give to our alumni a full text of his address. The first part of it dealt with the need of religion in a technological society. The middle part considered the scientist's need of God and the indications of intelligence in nature. The last third, which we print here, concerns man's place in God's world and the evolution of man as a child of God.*]

MAN'S PLACE IN GOD'S WORLD

ONE thus cannot be satisfied with any explanation of our world which does not postulate an intelligence working in nature. The cumulative effect of many lines of evidence such as we have been considering has been described by one writer as "God without Religion." He sees science accepting the hypothesis of a supreme Intelligence working through nature's processes as the only satisfactory method of accounting for the remarkable world in which we find ourselves. But this Intelligence does things on so grand a scale that it would be foolish to suppose It concerned with the welfare of any individual. On this view a religion based on an intimate relationship between any man and this supreme Intelligence is unjustifiable. Let us therefore examine more closely the question of God's relation to man.

The importance of anything depends upon the interests of the one who judges. Is man of less significance than the stars? Ask a mother if she would trade her newborn babe for the brightest star in the heavens. Even to the astronomers, if the child happens to be a Newton, he would be worth many galaxies of stars. Who, then, is to say that man is an object of indifference to God? Is it not reasonable to suppose that to an intelligent Creator intelligent creatures may be of especial interest?

Let us inquire, then, whether the intelligent life that we find on our planet is distinctive, or whether there may be something like it on millions of other planets distributed throughout the universe.

I must not dwell at length upon the astronomer's evidence which has shown no sign of life on the moon, an atmosphere of carbon dioxide on Venus which reveals that vegetation has never thrived there, red oxide of iron on Mars and seasonal changes which seem to imply there an age-long period of vegetation. Speaking not as an astronomer but as one who has long followed these studies of the planets with interest, I may say that this evidence has led me to base my own thinking on the assumption that Mars is the abode of vegetation, with no sufficient evidence on which to form an opinion regarding animal or intelligent life. On the contrary, the known facts rule out to my own satisfaction the possibility of life elsewhere in the solar system than on Mars and the earth.

At first sight this survey of the solar system would suggest that we should probably find throughout the universe a very large number of planets inhabited by intelligent beings. More careful consideration, however, throws doubt on this conclusion. It is clear that the stars, which are intensely hot like our sun, cannot be the abode of life. Our best evidence at present indicates, however, that such a system of a sun with associated planets can only be produced when two stars approach so close to each other that their mutual tidal action draws out a part of each to form the planetary system. Such encounters between stars, because of the immense distance between them, are exceedingly rare. It thus becomes apparent that planetary systems are probably the very rare exception rather than the rule.

Such considerations have led Eddington to state in his book, *The Nature of the Physical World:*

I do not think that the whole purpose of Creation has been staked on the one planet where we live; and in the long run we cannot deem ourselves the only race that has been or will be gifted with the mystery of consciousness. But I feel inclined to claim that at the present time our race is supreme; and not one of the profusion of stars in their myriad clusters looks down on scenes comparable to those which are passing beneath the rays of the sun. Some astronomers do not agree with Eddington in this but feel that conditions like those on the earth are much more common. I am myself persuaded by Eddington's evidence. We need not think that if human life fails to achieve its great goal on earth that it is nature's last chance. Yet, in all probability, within our universe such chances are quite limited in number.

The position might be taken that this rarity of life means that life is of minor consequence in nature's scheme. One might as well argue that since only one maple seed in a million grows to a great tree in the forest, therefore the growth of trees is only a minor interest in the life of the maple seed. Just as truly as the maple seed will sprout and grow where the conditions are right, so our knowledge of the Earth and Mars suggests that wherever a planet exists under the right conditions life will appear.

Does it seem, then, too bold to assume that the intelligent Creator, whose existence seems by far the most reasonable basis for accounting for our world, should take an active interest in the welfare of the uniquely intelligent beings he has created on our earth? The remarkable course of evolution, leading as it has against tremendous odds to organisms with the modicum of intelligence that we possess, really seems to point in that direction.

Though I am presenting primarily my own view of religion as based on science,

it would be unfair not to mention that on this major conclusion my own position is identical with that of a large proportion of men of science. A few years ago a group of representative American scientists published the following statement:

> It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents Him as revealed through the ages in the development of the earth as an abode for man, and in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers.

EVOLUTION OF MAN AS THE CHILD OF GOD

From the observed uniformity and universal applicability of nature's laws it would be quite unreasonable to suppose that the world plays favorites by showing partiality toward man. Rather we find that the laws of nature are such that, under the conditions existing on earth, a group of living organisms, of which man stands foremost in intellectual development, evolves as a matter of course. As a part of this evolution, his physical adaptability and reasoning powers have undoubtedly arisen through the strict working of natural law.

According to this law it is clear that hardships have had to be surmounted. In the age-long struggle with other animals cunning and craft have developed. To gain needed shelter and food, inventiveness has been at a premium. In order to live in satisfactory relations with other men, a conscience has evolved. At each stage, however, there has been tragic, apparently ruthless, suffering. This has been nature's method of forcing slowly developing humanity to search for and follow the better way. It would be hard to imagine a process for achieving adaptation to environment that would be more certainly effective than the one we see now working in nature. With regard to our distinctively human characteristics we are, however, clearly in the early stages of evolution. It would be a gross understatement to claim that with regard to such attributes as clarity of reason, understanding of nature, or consideration of our fellows, our remote descendants may be expected to excel us as greatly as we are in advance of the Java ape-man.

Nevertheless, whatever may be the method employed, the result has been that, when we learn nature's laws and school ourselves to obey them, we can turn them to our advantage. That is, these laws are friendly to a well-adapted organism. And only those organisms survive that are suitably adapted. Is nature friendly to us? Assuredly, if we will learn her laws and adapt our lives accordingly. If we do not, she may become our merciless enemy. Such is the stern yet kindly dictum which science has to offer.

Coming back, then, to the view that the laws of nature are the method in which our intelligent God works, we must believe that his attitude toward us is revealed by the way nature treats us. Is he friendly? Yes, if we learn and obey his laws. But here is the point of first importance. We find that we are able to adapt our environment to our needs. In fact, we have grown to be masters of the plant and animal life on the earth and have in our hands the means even of controlling to a large extent the direction of our own evolution.

Up to the dawn of social conscience, which Breasted in his recent book, *The Dawn of Conscience*, places as about five thousand years ago, God held in his own hands the whole responsibility for evolution of life upon this planet. Gradually this responsibility is being shifted to our shoulders. As science advances, more and more of this authority will be transferred.

Considering the many obvious errors that we are making, we may be thankful that we do not have complete control. Yet who can fail to respond to the opportunity and challenge that are before us of working with the God of the Universe in carrying through the final stages of making this a suitable world and ourselves a suitable race for what is perhaps the supreme position of intelligent life in his world!

It is an inspiring setting in which we thus find ourselves. We recognize the greatness of the program of nature which is unfolding before us, and we feel that we are a vital part of a great enterprise in which a mighty Intelligence is working out his hidden plan. In our hands we hold the control of the conditions of life on this planet. If indeed the creation of intelligent persons is a major objective of the Creator of the Universe, and if, as we have reason to surmise, mankind is now his highest development in this direction, the opportunity and responsibility of working as God's partners in his great task are almost overwhelming. What nobler ambition can one have than to cooperate with his Maker in bringing about a better world in which we live? "My Father worketh hitherto, and I work."

To Milton, the best for which man could hope was a return to the golden age of life like that in Paradise before the Fall. We now see ahead of us the possibility of attaining heights of development far above those of the past and the present. When we view men's actions in the light of science, we are thus presented with a new hope. Loyalty to our Maker, who has given us the ability, opportunity, and responsibility to mold our lives and our world according to a more perfect pattern, cannot but inspire us to work with him heart and soul toward this great end.

E. H. Lewis has sung the thought in these lines:

Ye prate of patterns and the web of doom.
Is God then tangled in the warp and woof?
Is not the Weaver in the Weaver's place?
Go seat you at the loom,
Create the goodness that is heaven's proof.
Work with God if ye would see His face.

STUDENT LIFE AT C.T.S., 1939-40

By HERBERT R. LORING, '41

MINISTERS' WEEK is here again. We of C.T.S. get a general idea of what we will look like in five, ten, or twenty years. A teacher once said to me, "What you will be tomorrow you are now becoming." The visiting ministers bring this back to mind. What are Bob and Phil and Ted and Karl and the rest of us going to be tomorrow? . . . . It is night, and in the quiet room I sit back in my chair, thinking. What I am to be I am now becoming. Has this year been one which points with promise to the future for us who have been at C.T.S.? Looking for an answer, my thoughts reach out over the year's activities.

STUDIES

It is the opening night of the Fall Quarter. Dr. Pauck speaks to us as we have not heard him speak before. The world is at war . . . . again! Christianity must be not "of the world" but above it, preserving that which is of worth and value. That address knocks me—and some of my compatriots—out of our lethargy. For over a month I study as never before. There is

in the air the awareness of crisis as we daily listen for news from Europe on the war situation. We seem suddenly to be more aware that "we are not here to play, to dream, to drift." We stop apologizing for theology's doctrine of man and launch into our studies with a new sense of its implications. Twelve to fourteen hours a week in class work and twenty-five to thirty more in preparation—it's a grind, but there seems to be no easier way. Professors Williams and Snyder are new additions to the faculty to guide us on the way.

FIELD WORK

With the opening of the new school year, Professor Alderton finds that he has forty-nine new students to place on the field. Twenty-nine of these are men. Within a few weeks most of them are working as leaders of young people's groups, or as ministers' assistants, or group leaders in settlement houses, or in making surveys of city churches.

Busy at these jobs from eight to a dozen hours each week the students learn the values of combining practical with theoretical education.

FELLOWSHIP

Thursday night is Fellowship Night. The evening meal at Kimbark House is finished. Tables have been carried out and the chairs arranged in rows. When we are all seated, Al Ronander gives us the pitch for "Green Grow the Rushes-Ho," and we sing it slowly, then faster and faster until we get lost trying to keep up with it. Then Ted Voth, Fellowship chairman, stands looking at us quietly until we catch his cue for silence. He speaks: "Tonight Fred Neal is going to take us with him to Europe and the Amsterdam Conference."

Words tumble off Fred's tongue as he tries to talk half an hour's worth in fifteen minutes. Finally, after relating his exciting adventures, Fred gets himself safely landed in the United States again, and we all breathe freely.

On other typical Fellowship nights we hear the speech choir under the direction of Professor Edwards, tales of last Summer's experiences by theologs, and Fred Goodsell on missions.

WORSHIP

Wednesday afternoon tea is over. People make their way up through the library and into the gray stone foyer of Graham Taylor Hall. It is Vespers service. At the door stand men in black robes as ushers. Feet go softly down the aisle. The service opens as the new Seminary choir chants the invocation. Soon our voices rise in unison, "O God, Our Help in Ages Past. . . . ." Jack Von Rohr leads us in a litany, after which the voices of the choir rise again in a great chorus and lift our spirits to the plane of worship and reverence. We feel that God is very near.

Next morning comes a short Matins service before eight o'clock classes. The golden cross in Hilton Chapel stands out in a beam of light. A student quietly guides us in worship. The morning sun glows faintly through red and purple windows. From the distance we hear the soft notes of the organ in Graham Taylor Hall, and we are soon off to class. . . . . On Tuesday and Thursday noons we gather in Bond Chapel for a half-hour service including a brief address. Thus our life at the Seminary gives us the opportunity to worship, even in busy days.

"KAFFEEKLATSCH"

Tuesday evening the clock in the Commons room chimes ten. Forty or fifty students leave cocoa and doughnuts to join in the discussion circle. The crowd is larger than usual, and some sit on the floor for want of chairs. In the leader's chair sits Pauck, leaning forward, his feet

crossed and his hands gesticulating as though they were trying to speak. War is again the issue. We must keep out. And we of the church must be the preserver of the light in the new Dark Ages!

From this discussion grow four more *Kaffeeklatsch* sessions on the war issue. Gia Russo (former lawyer, now theolog) conducts a panel discussion. At this, Bill Berger cheerfully puts his head on the chopping-block of Seminary public opinion by defending a modified militarist position. But he makes us think, which is his intent.

SOCIAL LIFE

An autumn picnic on the beach; later a Halloween party; then comes the Fall formal dance on December 1. Both the academic and priestly roles are discarded, while soft orange and blue lights, long flowing dresses, and the music of Benny Goodman (or whom have you—we have a phonograph) beguiles us. Next day comes a general penance as the student body prepares for Fall exams two short weeks away. A similar set of parties in the Winter Quarter. Ditto—with more penance—in the Spring Quarter.

ATHLETICS

C.T.S. has eleven good "basketballers": five from last year's championship team and six new ones from the entering class. Their bright red jerseys flash as the men weave in and out among the opposition. Three of the men are over six feet tall. Al dribbles down the floor to sink a basket. Kei passes a fast one to Hank, who stands holding the ball, waiting. Suddenly he bounces it to Stan, who from the height of his six feet tosses the ball into the basket. The team has won two games and lost none thus far.

In the Fall there was touch football. Tennis in the Spring will find several new faces and some excellent material.

THE ARTS

Professor Spach helps us to know and appreciate some of the great church music of the ages. This is enlarged upon through the choir under the direction of Fred Neal. In the Spring there are arts and crafts. We paint, do leather work, basketry, plaster-casting, clay modeling, and linoleum cuts. We learn the joy of doing things with our hands.

It is Tuesday night of Ministers' Week. Five hundred ministers and students are gathered in Mandel Hall. In front of the rich red curtain are three chairs, a table, a couch, and bookshelves. House lights go out. The play *Early American* is on. The actors are the Seminary Players under the direction of Dr. Fred Eastman. With a minimum of equipment they present the story of a father-son conflict resolved by religion. House lights go on again. No one has preached a sermon or led a worship service. But some of us have been closer to God; and some of us have seen a finer medium for the feeding of men's minds and souls. The Players take this and other plays out to the churches of the city.

AND SO . . . .

My thoughts bring back an answer. I get up from my chair and stroll slowly across the room passing the mirror on the way. My face looks back at me and seems to say again, "What you will be tomorrow you are now becoming." It is true we have let studies slide too often. We have sometimes felt a division of loyalty between school and field work. At times our social life may have dominated our intellectual and spiritual life more than it ought. Granted all this, yet somehow a strong devotion to the cause of the church, a deep spirit of worship, and a high dedication to things that matter have been but some of the good fruits of this year's work at C.T.S. There is, I believe, hope for the men and women we are to be.

THE CLASS OF 1930

By Fred Eastman

[*It has not been easy to persuade the Class of 1930 that it has been in the field for a decade. Asked to give an account of themselves, however, the members have kindly sent letters from which the following data have been compiled. We regret that we did not hear from Ellis Cowling, Akintunde Browne Dipeolu, Alan Jenkins, Kensuke Kawachi, Alexander Gilbert LaMar, Harold Shepard Matthews, Raymond Edward Nelson, Demetrios Stylianou, George Clifford Vance. If they see these notes, they may still send the information and Professor Robinson may incorporate it later in the Alumni Notes.*]

CHARLES T. BREWSTER

IN THE year of his graduation Charles became pastor at Elkader, Iowa. There he remained for five years until called to the First Congregational Church of Moorhead, Minnesota, succeeding Gordon Riegler. The Moorhead church is only a few blocks from the state teachers college and much of Charles's time goes into young people's work, promoting the program of the Pilgrim Fellowship. He also has a rural parish ten miles north which keeps him in touch with the farmers of that vicinity. During these ten years he has taught at several young people's summer conferences. He is chairman of the Social Relations Committee of the Minnesota Congregational Conference. Each Fall usually finds him conducting the annual Red Cross roll call in his county. In 1931 he married Frances Holt. They have two children (Deborah, age seven, and John, fourteen months). In the summer of 1937 he and Frances drove to Mexico City and spent two weeks with Hubert Herring's seminar there.

CHESTER FISK

Chester devoted a year or more on a traveling fellowship studying in Europe—principally in Germany. Returning to Chicago, he became pastor of the South Shore Church in 1932 and remained there until 1938, building up the membership and especially the young people's organizations. He spent one memorable night in jail for daring to take some motion pictures of the Republic Steel strike and massacre in 1937. In 1938 he was called to the Church of Christ at Dartmouth College—one of the most beautiful churches in New England. He and his wife (Margaret Palmer) have been active in the leadership of student groups. They have two children—Charles and Caroline.

LAWRENCE A. GEDCKE

Lawrence had an interesting four years at St. Petersburg, Florida, where he watched 50,000 tourists pour through the city, many of them making his church their temporary tabernacle. Since 1936 he has served as pastor of the First Congregational Church of Ottawa, Illinois, in the heart of a rich farming community and a district famous for its sand and coal. His congregation has many "retired and tired farmers"—all Republicans. He buried the last Democrat a year ago and is not sure that this was any service either to the church or to the country. Lawrence has interested himself much in young people's work and now heads a subcommittee of the State Christian Education Committee studying all its summer conferences and suggesting new programs and methods. His church has just built a new parsonage and is in the midst of remodeling the church building.

WALTER C. GIERSBACH

After graduating *cum laude* from the Seminary, Walter spent the next three years at the University of Chicago, which conferred upon him its Ph.D. degree in 1933. He served as pastor of the Millard Congregational Church of Chicago, 1933–36. Since then he has been director of the Southern Area of the Congregational Christian Conference of Illinois. He supervises some 125 Congregational-Christian

churches of this area, which is as large as Indiana or Virginia. The growing records of these churches reflect the quality of his supervision.

HAROLD O. HATCHER

Harold and his wife, son, and daughter live in a large housing project a few blocks from Wall Street and the Bowery in New York City. For the last two years he has been on the staff of Eastern Cooperative Wholesale, Inc., the central purchasing organization for some two hundred consumer co-operatives in the eastern states. He directs the Cooperative's milk distribution program which, he says, "makes available to New York City consumers for the first time milk handled by nonprofit co-operatives all the way from farm to consumers' doorstep. The preparation and training for this service began with one of Dr. Holt's Spring hikes through the Chicago milkshed twelve years ago—the one on which Harold Hildreth composed words for the well-known song, 'Men of the Soil.'" In addition to this work, he serves as a member of the Federal Council's Committee on the Church and Co-operatives and is organizer and officer of Knickerbocker Village, Inc., which operates New York's largest co-operative food store. Between graduation and the present job he was secretary-treasurer of the Farmers Educational and Cooperative Union of Illinois, and later research secretary of the Council for Social Action. Under a spell of radicalism at the depth of the depression he was a candidate for congressman-at-large on the Socialist ticket. Mrs. Hatcher has been active in recent years in the rural work of the Y.W.C.A., on whose national board she also served. She teaches in a private kindergarten and conducts the nursery at Broadway Tabernacle.

J. L. HIRNING

Continuing his studies after graduation he received his Ph.D. from the Divinity School of the University of Chicago and is at present professor of psychology at the Central Y.M.C.A. College, Chicago. Twice during the last ten years he has been moderator of the General Conference of the German Evangelical Congregational Churches of America. Since 1936 he has superintended these churches on a part-time basis.

EDWIN R. HOWARD

The tenth year after graduation finds Edwin in his second pastorate. The first (1930–34) was at Carrington, North Dakota, in the dust bowl. Since 1934 he has been pastor of the First Congregational Church of Peru, Illinois, a small industrial city surrounded by a fertile farming country. The first was a Protestant community where he witnessed the scandal of Protestant churches engaged in constant and sometimes cruel competition for existence. The second is a community predominantly Roman Catholic. He counts his three children—two girls and a boy—as the faculty which has provided him with a post-graduate liberal education.

SETH R. HUNTINGTON

One month after graduation Seth accepted the call to the Union Church of Berea, Kentucky, and has continued there through the decade. The church includes among its membership people from eighteen or twenty different denominational backgrounds. It receives "all followers of Christ and works with all who work with him, respecting each man's conscience, working by love, endeavoring to keep the unity of the spirit in the bond of peace." The weekly congregations are large and range all the way from junior high school students to faculty Ph.D.'s. In addition to the big church in Berea, he makes frequent pastoral and preaching visits to outlying posts—Narrow Gap, Blue Lick, and Black Bottom. Once a year he joins the faculty groups going to remote mountain communities to conduct "extension opportunity schools." His daughter Jeanette is now in the Seminary working for her M.A. degree in religion and the arts.

GUY CHESTER JONES

After five years at Worth, Illinois, Chester was called to the Methodist church of Harvey, Illinois, where he is now pastor. He and his wife Electa have made extensive use of religious drama in their ministry. They have

organized a group of adult players of various denominations and demonstrated throughout the Chicago area how effective drama can be when well done. The Chicago Federation of Churches has sponsored them, and they have appeared at numerous summer and winter conferences. Chester teaches every summer in various conferences. The Joneses have one child, a girl of three.

HERBERT GORDON MAY

Remaining in Chicago for a year after graduation, Herbert specialized in Old Testament at the Oriental Institute and Divinity School. One day, just as he had completed his academic work and was about to accept a call to a church in Iowa, Dr. James Breasted offered him an opportunity to go to Palestine. He accepted and for the next three years worked as epigrapher for the Megiddo Expedition. In 1932 he made a hurried trip back to Chicago, took his examinations, and received his Ph.D. degree. A year later the Mays' first child was born in Jerusalem. In 1934 the Oberlin Graduate School of Theology called Herbert to succeed Professor Fullerton of its Old Testament department. There he has been ever since as associate professor of Old Testament language and literature. He has written about twenty articles for biblical journals and published two books: *The Material Remains of the Megiddo Cult* and *Culture and Conscience*—the latter in collaboration with Dr. William C. Graham. He is now collaborating with Dr. Graham on a new volume. Concerning Dean Ward, Herbert writes this word of appreciation: "His memory will always be dear to members of our class. He had a genius for adapting the student to the schedule of the Seminary and the schedule of the Seminary to the individual student."

JOHN C. MAYNE

John stayed on at Spring Valley for four years after receiving his B.D. from the Seminary and his A.M. from the University of Chicago in 1930. The next three years he served as pastor of the Congregational church at Abingdon, Illinois, leaving there in 1937 to become pastor of the First Congregational Church of St. Joseph, Missouri. He has specialized in youth work, in lecturing, and in conducting round-table discussions for teacher, youth, and civic groups. He is moderator of the Kansas City and St. Joseph Association of Congregational Churches.

EARL E. PLETCH

Earl and his wife spent six happy years at Winnipeg. Then in June, 1936, he accepted the call to the Centennial Evangelical Church of Stratford, Ontario, where he has a well-established and responsible congregation. Last year his colleagues elected him president of the ministers' organization of the city. He and his wife represented the ministerial association at the presentations in Stratford to King George and Queen Elizabeth. Earl writes an occasional article for Canadian church publications and serves as conference treasurer and a member of the Conference Board of Christian Education.

WALDO S. RICHARDS

After a two-year pastorate of the Federated Church at Milford, Iowa, Waldo became minister of the Congregational church of Excelsior, Minnesota, where he has remained ever since. Excelsior is a suburban community on Lake Minnetonka about fifteen miles west of Minneapolis. The churches of the community cooperate in a number of enterprises, including a university of life program for the young people and a weekday church school. He has served two years as chairman of the Social Relations Committee of the State Conference and is now secretary of the Ministerial Qualifications Committee. In community work he has helped to organize a credit union and a health group for hospital insurance. The Richards' have two children, both boys, one eight and the other three years old.

RUDOLPH W. ROTH

The worst of the depression years Rudolph spent as pastor of the Congregational church at Charlotte, Michigan. In 1935 the state superintendent challenged him to try to put life into the Congregational church at Bay City,

a church about ready to close its doors. He accepted the challenge and has been working at it ever since. The church has bought a new parsonage, remodeled the church building, and increased year by year its giving to benevolences. Rudolph also serves the Kawkawlin Community Church, four miles north of Bay City. Mrs. Roth has recently organized a children's choir of thirty voices and hopes to have them equipped with vestments by Easter. The Roths have four daughters.

DURBIN C. SCHEIBE

As this issue of the *Register* goes to press, Durbin and his family are moving to Argo, Illinois. He begins his new pastorate on February 18. This is his third charge. His first was on the Mexican border, the Valley Community Church of El Paso, Texas. There he took his bride and there Carol Jean, their first child, was born. After two years he was called to Williston, North Dakota, thus journeying from the southern border to the Canadian border. At Williston his nearest Congregational ministerial neighbor was over a hundred miles away. (He records this dispassionately. Does he count it an asset or a liability?) In addition to his pastorate, he served as a member of the board of directors of the State Conference and in organizing the Commission on the Study of the Rural Church. They were difficult years in North Dakota—years of continued drought and repeated crop failures. Argo, compared with the dust bowl, looks like the Garden of Eden.

LAWRENCE E. TENHOPEN

In April of his graduating year the Congregational church at Three Oaks, Michigan, called Lawrence as its pastor. There he remained until 1935, when he accepted the invitation of the First Congregational Church of South Haven to become its minister. He says that the church is so well organized that he spends much of his time trying to keep up with it. He directs a youth round table, a discussion group for young people beyond high-school age, and three mothers' study groups. He takes pride in the progressive quality of his church school, pilgrim fellowship, and woman's union. His senior and junior choirs are both robed. He uses the junior choir in a church service once a month as a feature of the family worship service. He and his wife Mildred have three daughters—Carol Margaret, six and a half; Helen Elizabeth, five; and Alice Mildred, one.

EUNICE TRUMBO

The only woman preacher of the class has one of its most extensive parishes. Her headquarters are at Council, Idaho, where she has a church and active young people's organizations. But she counts the boundaries of her parish those of the county—about fifty miles long and almost as wide. The only other religious bodies in the county are occasional Pentecostal, Nazarene, and Mormon churches.

RALPH VEIT

Ralph taught in the English department of the American University at Beirut, Syria, for the first three years after graduation. "I learned," he says, "that people throughout the world are pretty much the same. I found friendly, helpful, and interesting people on four continents." Returning to the States he put in a year at research work at the University of Chicago, became pastor at Pittsfield, Illinois, and did substitute teaching in high school there. Since 1937 he has been minister of the United Church of Byron, Illinois. He has taught at young people's summer conferences during the last four summers.

O. WALTER WAGNER

After three years in Gary, Indiana, and two in a rural parish in Ohio, Walter went to the St. John's Evangelical and Reformed Church of Jackson, Michigan, where he has been ever since. In addition to his pastoral work, he is serving his denomination as pastoral adviser to its National Women's Guild and as a member of its Council for Social Reconstruction. In the latter capacity he is chairman of a liturgical project in which Reinhold Niebuhr, David Dunn, and he are preparing a book of worship which will contain liturgics "that breathe the social imperatives." He is contributing to the *National Youth Magazine* a series of articles on "Lent and Religious Living" and another on "Helping Other Young People To Be Chris-

tian." Among the most rewarding features of his work he counts his consultations with prospective church members and all young couples who come to be married.

EZRA YOUNG

Here is a skeleton outline of Ezra's ten years on two continents:

1930–34	In Turkey as missionary
1934–36	Madison, Wisconsin; ordination; student work
1936	Trip through Scandinavia to study folk schools and co-operatives
1936–37	Free-lancing in New York city; sold several magazine articles and lectured
1937–39	Two pastorates in New Jersey; published two study-books with the Friendship Press
1940	Dean of Northover Young People's Conference

Before returning to America after his mission work in Turkey, he made intensive studies among Danish farmers and English schoolmasters and social workers. As the men who have most influenced his thought he names Kemal Ataturk, Kierkegaard, Gaugin, Sibelius, Thorvalsen, Ibsen, Barth. Although he would still be in Turkey were it not for retrenchment in missions, he has discovered in New Jersey a mission field "just as thrilling and dangerous as any in the land of the fez." He finds considerable satisfaction in the fact that the social work he directed in connection with his mission in Turkey is still being carried on by the natives. His present address is Park Ridge, New Jersey.

FACTS ABOUT MINISTERS' WEEK

January 29–February 2, 1940

ATTENDANCE: 208. (This number actually registered. There were others who could not be persuaded to register.)

STATES REPRESENTED: 18—Illinois first, with 97: Wisconsin second, with 21; Michigan and Iowa third, with 19 each

DENOMINATIONS: 16—Congregationalists first, with 120; Presbyterians second, with 30; Methodists third, with 15

FEATURES: *Alden-Tuthill Lectures*, "In a Minister's Workshop," by Halford E. Luccock of Yale Divinity School

General lectures by Wilhelm Pauck, Arthur H. Compton, Oswald W. C. McCall, and Dwight J. Bradley

Public issues forums on "Unemployment and Relief," "The Pacifist Dilemma," and "Modern Education."

Short courses conducted by Professors Holt, Spinka, Williams, Palmer, Snyder, and Mrs. Palmer

Religion and art demonstrations by Professor Eastman's Seminary Players, Professor Edwards' Speech Choir, and Professor Bailey

EXPENSES: Everyone paid his own expenses, including travel and hotel bills

ALUMNI NOTES

Compiled by Benjamin W. Robinson

1939. Harry Gordon came from Green River, Wyoming, to Ministers' Week at the Seminary. Leila preached for him at Green River on the Sunday he was away.

1939. Earl E. G. Linden, Reed City, Michigan. A son, Marshall Earl, was born January 8. A poem in nine stanzas by Earl himself announced the arrival and expresses the inspiration and new vision which accompanied the event.

1939. Mrs. Mabel Long writes a very interesting letter from Pierce College, Elleniko (Glyfada), Greece, where she has returned after her work at the Seminary. The war has raised the prices of all commodities. The need for help is greater than ever.

1938. Leland H. Carlson at the December convocation received his Ph.D. in the Department of History from the University of Chicago. He and his wife celebrated by taking a three-week trip to Florida during the Christmas holidays. In September, 1939, he began his new duties as dean of men at North Park College, a school of about nineteen hundred students. This is his eighth year at North Park. In August, 1939, a daughter—Kay Meredith—was born. His boy Timothy is now two years old.

1938. Edwin C. Johnson. A beautiful service of recognition as pastor of the First Congregational Church of Alexandria, Minnesota, was held on January 25. A number of Seminary men took part. The recognition sermon was given by Philip E. Gregory (1923), the act of recognition was by Edgar Winn (1929), and the right hand of fellowship was extended by George Stickney (1917).

1938. Clarence McCall. Clarence and Barbara have been receiving new members in the church. Their son Merritt is now nine months old and weighs twenty-three pounds.

1938. Elmo Wolfe and Ruth are enjoying their new work at Oneonta Church, South Pasadena. Last July they took a two-thousand-mile journey, including the Fair on Treasure Island and many other scenes in California. Next July they plan a trip into New Mexico and Oklahoma. Their latch string is out for you to pull.

1937. George Marshfield, 826 East California, Pasadena, is executive secretary of the Student Christian Association of the Pasadena Junior College. In the Christmas vacation he attended Asilomar Intercollegiate Conference at which Professor Aubrey and others spoke. The Sunday before Christmas the Marshfields attended a play given by the young people at the Oneonta Church where Elmo and Ruth Wolfe are ministering.

1937. Herbert Henry Peterson married Martha S. Gertsch on December 14. They are "at home" at 136 Burmah Road, Penang, Straits Settlements.

1937. On the first Sunday in February William Watson began his new pastorate at the Plymouth Congregational Church at Chillicothe, Illinois. He had been serving the Congregational Church at Stillman Valley.

1935. Howard P. Bozarth accepted the call of the United Church in Walpole, Massachusetts, last summer and began work October 1, leaving North Church, Haverhill, after six happy years. United Church came into existence twelve years ago by the union of the Congregational, Unitarian, and M.E. churches of Walpole. Last Spring they launched a building program. It is the only Protestant church serving the people of Walpole Center, having about "600 families who look to us for the ministries of the church." All the money for the United building is subscribed, and the outlook is bright.

1933. Sam F. Lenters, Hopkins, Minnesota. Mr. and Mrs. Lenters have a baby girl, Lucy Ann, born December 22 "in the midst of the Christmas rush."

1933. J. Richard Wagner is moderator of the Colorado Congregational Conference. Since going to Longmont, Colorado, in 1936, he has been chairman of the Department of Religious Education for the Conference. As director of Camp Scrooby, he began the Colorado Pilgrim Fellowship and was the inspiration of great development in youth activities.

Last year he was moderator of the Denver Association.

1930. Seth Huntington. Seth and Mrs. Huntington came from Berea, Kentucky, for Ministers' Week and to visit with their daughter Jeanette, who is enrolled at the Seminary.

1929. Everett W. MacNair and Irene Taylor MacNair are now in Lakewood, Ohio. He has been the minister of the Lakewood Congregational Church since December 1. They are very happy about their location. They have three children—nine, seven, and two. He is writing his Ph.D. thesis in the philosophy department at Columbia University. His subject is Edward Bellamy. An impressive installation service was held on February 19. Dr. Eastman preached the sermon. In the Lakewood Congregational Church he succeeds Dr. Roy E. Bowers, C.T.S. 1898, who is retiring after a most fruitful pastorate.

1923. William I. Newman is pastor of the Bethany Congregational Church, 1816 South Ditman Street, Los Angeles. The church is in the great industrial area known as East Los Angeles. Newman was recently elected president of the Congregational Ministers' Union of Los Angeles.

1919. Claude W. Warren, Congregational Church of Baraboo, Wisconsin. His daughter Betty is now a Sophomore at the University of Wisconsin. Bill is a Freshman at Carleton, and Dick is at Lake Forest Academy. Two daughters, nine and ten, are still at home. Claude and Mary drove to Chicago for Ministers' Week and incidentally had a visit with their son Dick from Lake Forest.

1917. George Stickney has been appointed director of Christian Education and Young People's Work in the State Conference of North Dakota. His address is 429 Palace Building, Minneapolis, Minnesota.

1914. Lawrence Horning terminated his pastorate in Eaton Rapids and began his new pastorate in Leslie, Michigan, on January 1. He is planning to continue at the same time his work in Onondaga Community Church which he began in 1935. His son Wendell is instructor in Judson College, Rangoon, Burma. His two daughters, Dorothy and Helen, are Seniors in Michigan State College.

1913. Ira M. Grey in December assumed his new position as representative of the Board of Pensions of the Presbyterian Church in the U.S.A. and has changed his office from Chicago to 4402 Pine Street, Philadelphia. He travels through nine central states.

1893. Victor F. Brown, 408 Fourteenth Street, Port Huron, Michigan. Dr. and Mrs. Brown have prepared an interesting stencil report entitled "Who's Who among the Sons and Daughters of the Class of 1893." It is a remarkable document. Extra copies may be had for fifty cents from the author. The list includes information regarding sons and daughters of West Alden, Victor F. Brown, James P. Burling, Edwin B. Dean, Mons J. Eggan, John E. Evans, James W. Fifield, Sullivan S. Healey, William J. Isaacs, Thomas D. McLean, Garabed M. Manavian, Arthur F. Newell, Carl J. Peterson, Henry C. Snyder, Elmer E. Sprague, Allan A. Tanner, and Frank G. Wilcox.

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BOOK REVIEWS

Remaking Life

By Albert W. Beaven. Nashville: Cokesbury Press, 1939. 237 pp. $2.00.

This is really a book on evangelism. It is a call to churches and ministers to fulfil their function of winning people to the Christian life and of training them how to live it. The book gets better as it goes on. Chapter IV on "The Pulpit and the Life-Changing Process" ought to be read by every minister who is losing courage and joy in his preaching. It will give him new insight into what a great day for preaching this really is. The next chapter, on "Remaking Life through Fellowship," is almost equally good—except for a poem about garbage cans which ought never to have been written, let alone quoted! Prayer is degraded by such a parody.

This book is a bugle call, a summons to a courageous intelligent attack upon modern life. There is no whine in it, no defeatism, no pathetic surrender to a "demonic" world. "The world has still no ideas, no higher hope, no greater cause, than the realization of that magnificent vision which flashes from the pages of the New Testament."

Albert W. Palmer

Live for Tomorrow

By Ralph Sockman. New York: Macmillan, 1939. 139 pp. $1.50.

If I were looking for a book to give someone for a birthday present, I would choose this one. Whether the person were old or young would make no difference; the book would be equally stimulating. If I were looking for a book to use as the background for a series of programs for a young people's society or the devotional services of an intelligent forward-looking women's guild or a hard-headed men's Bible class, I would give this book very careful consideration.

It is no "nice little Pollyanna book" that ignores the darkness of today, but at the same time it is no sad preachment of defeatism that paralyzes hope. "Life's Growing Edge" "Highways of Hope," "The Challenge of Change," "The Magic of Courage," "America's New Horizons"—each of these chapter headings is a sermon topic greatly needed in these critical days in which we live. And the style is as crisp, clear, and contemporaneous as the chapter headings.

If your sense of the eternal has grown dim amid modern perplexities and current negative theologizing, be especially sure to read the book's closing pages on "The Last Frontier." You will approach your Easter sermon with a new sense of privilege and opportunity.

The book is dedicated "to the congregation of the National Radio Pulpit." Would that we might have more such preaching over the radio—and everywhere!

Albert W. Palmer

They Did Something about It

By Robert M. Bartlett. New York: Association Press, 1939. 144 pp. $1.25.

Ten brief biographical sketches of contemporary men and women make up this book. It is a welcome addition to the treasury of biographical background material which every minister needs for present-day preaching.

The subjects of these sketches—Kettering, Admiral Byrd, Beneš, Nehru, Brandeis, Mary Bethune, Thomas Mann, Mme Chiang Kai-shek, Chevalier Jackson, and Margaret Sangster—represent wide variety, real achievement, and strong dramatic interest. The material is not hackneyed, and the treatment is objective yet sympathetic, showing real moral insight but avoiding platitudinous moralization.

Such a book at once suggests Professor Eastman's *Men of Power* series. The two supplement rather than compete with each other. Dr. Bartlett deals with contemporaries; Professor Eastman, with the great figures of all ages. Dr. Bartlett attempts little of the careful analysis of character and life-experience which makes Professor Eastman's series so valuable; but, on the other hand, he presents large blocks of quoted matter and thus lets each character really speak for himself.

Dr. Bartlett is pastor of the Congregational church at Longmeadow, near Springfield, Massachusetts.

ALBERT W. PALMER

THE CHRISTIAN ALTERNATIVE TO CHAOS

By Luman J. Shafer. New York: Round Table Press, 1940. 208 pp. $2.00.

This review is brief but emphatic. Mohammed said that if a man has two loaves of bread he should sell one and buy white hyacinths for his soul. This book is a white hyacinth. It is the most well-balanced, penetrating, and comprehensive analysis of the world-situation from a Christian point of view that I have seen. It is Christian without being sentimental, and it is objective and realistic without being defeatist and pessimistic. Read it at once. Master its basic ideas, and your thinking on world-affairs will take on a new relevance and vitality which will give your preaching a boost and your congregation a new hope.

ALBERT W. PALMER

A RELIGION FOR DEMOCRACY

By Russell Henry Stafford. New York: Abingdon, 1938. 216 pp. $2.00.

This book was occasioned by the delivery on the part of the author of the Stephen Greene Lectures for 1937 at Andover-Newton Theological Seminary. The contents of the book reveal the following interesting subjects: "Democracy in Principle," "Social Experience and Religious Convictions," "Democracy in Nature and the Gospel," "The Primary Experience of God," "God as Father and King," "God Beyond and Within," "The Worth of Man," "Adam and Christ," "Freedom and Grace," "The Survival of Personality," "Progress and Crisis," "The Kingdom of God and a Free Social Order," "The Salvation of the Individual," "Social Salvation," "The Place of Education," "The Christian Fellowship," "The Teaching Function of the Church," and "Corporate Christian Action."

The author accepts Theodore Parker's definition of democracy: "Democracy is direct self-government over all the people, for all the people, by all the people." He calls attention to the fact that this was formulated by Theodore Parker and was later appropriated by Abraham Lincoln. Democracy has a history which goes back to the Greeks, who had modified democracy. It has deep roots and ready soil and came to the United States through the writings of Thomas Jefferson and John Locke. He says very little about the contribution of Roger Williams, to whom some people give the credit for the arrival of the democratic ideal.

Over against democracy, Stafford sets its present great competitors—communism, fascism, and national socialism. Democracy roots in the nature which seems to work in the direction of culturing the individual. It roots in the progress of culture where the element of consent seems more and more a mark of civilization; and it roots in the gospel where the spiritual principle of God as father and God as king gives authority to the worth of man and the promise of the ultimate survival of personality.

The theme of the book is a religion for democracy. The author suggests those great Christian truths—the fatherhood and kingship of God, the Kingdom of God, salvation for the individual—as giving to democracy a religious undergirding. Christian education and Christian association should undergird and nourish the roots of democracy.

This book is a thoughtful contribution to the present burning question of the relationship of Christianity and democracy and democracy's competitors. Those who are interested in it may feel certain that their interest will be justified for years to come, for never before have the issues been so acute and so controversial.

A. E. HOLT

CHRISTIANITY AND MORALS

By Edward Westermarck. New York: Macmillan, 1939. $5.00. 427 pp.

A distinguished Finnish anthropologist here examines Christianity from the standpoint of his theory that all moral judgments are expressions of one or the other of two emotions—moral approval and moral disapproval or indignation. These are what he calls "retributive emotions." They are related to gratitude

and to anger but are distinguished from these by being impartial and disinterested.

He finds the teachings of Jesus in line with his theory. Jesus was capable of intense moral indignation and intense moral approval, and the keystone of his moral teaching lay in the principle of divine reward and punishment. His moral approval and disapproval was, moreover, disinterested. He insisted that we must love our neighbor as ourselves. In some elements of Jesus' teaching Professor Westermarck sees no particular moral value. Almsgiving, which is stressed in some of his sayings, is thus associated with sacrifice. It is thought of as pleasing God and therefore as having a certain magical power. So also the teachings regarding faith and prayer. While there can be no objection to these from the moral point of view, they are nonetheless related to the magical.

In Paul, as well as in Jesus, he finds the ethical emphasis. At the same time new elements are introduced. Salvation for Paul is not a reward for righteous conduct but is dependent upon divine grace. It is made possible through Jesus' death upon the cross. He thereby paid the penalty for our sins. Good deeds are thus fruits of faith. To Professor Westermarck such a doctrine seems a positive danger from a moral point of view. He explains Paul's teaching in terms of the Greek influences to which he had been subjected.

With Augustine and Luther, Paul's doctrine of justification by faith rather than by works was unfortunately re-emphasized.

The latter portion of the book is devoted to a consideration of the influence which Christianity has exercised upon ideas and behavior relating to economics, slavery, regard for human life, regard for truth, marriage, divorce, irregular sex relations, and regard for animals. He concludes that the common tendency to credit the Christian religion with the development of the scientific spirit and with the improvement of moral conditions in Europe is greatly exaggerated.

This book represents an immense amount of scholarly work and shows a wide acquaintance with the religious and ethical systems of races other than our own. It is, however, a striking example of what Professor Tillich calls "two-dimensional thinking." For Professor Westermarck moral judgments are based merely upon the emotions. Their relationship to the structure of the personality and of society is not taken into account. Their relationship to religion is specifically denied. The origin of religion he traces merely to the sense of uncanniness and mystery. It has for him no moral foundation. It follows, therefore, that he is leaving out of account the dynamic and creative factors in human life. No wonder, then, that he is unable to comprehend the meaning of Jesus' teaching regarding faith and prayer and Paul's doctrine of justification by faith.

The serious student will read this book with respect—and considerable effort.

ANTON T. BOISEN

MENTAL HEALTH THROUGH EDUCATION

By W. Carson Ryan. New York: Commonwealth Fund, 1939. 315 pp. $1.50.

This book is the product of a year's special investigation of what has been going on in education in respect to that "which for want of a better name has been called 'mental hygiene.'"

The writer brings to his task experience as a high-school teacher, as professor of education at Swarthmore College, and as staff associate with the Carnegie Foundation for the Advancement of Teaching. He has also been president of the Progressive Education Association.

As may be anticipated, he finds that present educational practice is very far from squaring with what we know of mental hygiene. The continued regimentation of school children by "seating," "grading," and conventional methods of "discipline," the persistence of the marking system in the face of accumulated knowledge of its futility, the survival of an archaic curriculum remote from the life-interests of the individual and the needs of a democratic society, the inadequacy of the preparation of our teachers with reference to richness of living, and the understanding of human behavior—these are some of the defects which

impress him. But he also finds encouraging developments. His account of new experiments in teaching, of new ways in higher education, and of the discoveries of workers among the feeble-minded and the delinquent makes up the body of the book and will be especially useful to other inquirers.

The importance to the student of religion of the questions dealt with in this book will be at once apparent if he recognizes that what is called "mental hygiene" is but another name for what he might call "spiritual" or "moral hygiene" or "character building." It will also be apparent if he bears in mind that the more the psychiatrist is concerned about something beyond the immediate relief of inner tension, and the more the teacher is seeking to influence the pupil's attitudes and character, the closer they approach the domain of religious work.

Of especial interest is what the author has to say concerning the recruiting and training of teachers. He stresses the principle that good teaching requires something far more than knowledge and technique. It is dependent upon the interpersonal relationship between pupil and teacher. Character and understanding are therefore all-important. The large proportion of our teachers who are clearly psychopathic becomes thus a matter of serious concern. He is impressed with the present lack in our colleges and normal schools of provision for helping students to understand themselves or others. This lack should, of course, be rectified. He also advocates that for those who plan to become teachers there should be a two-year preliminary period of training during which the student's aptitudes and interests should be carefully observed and the unfit eliminated.

Dr. Ryan devotes six pages to the church and its role in dealing with the emotional life of mankind. His treatment of it is sympathetic and intelligent.

This book is valuable because of the information it brings together regarding the contemporary situation and because of the excellent presentation of the point of view of leaders in the field of mental hygiene and of progressive education.

ANTON T. BOISEN

PAUL, MAN OF CONFLICT

By Donald Wayne Riddle. Nashville: Cokesbury Press, 1940. 239 pp. $2.00.

Not often does a book open the way so effectively and clearly as this one does into the soul of a great personality. The tone of the volume may be judged from the estimate given of Deissmann's *Paul* as "the best single work." This volume does what Riddle describes that volume as doing: "It presents a convincing picture of the man Paul." Riddle stays closer to the ground that Deissmann, but perhaps for that very reason gives the reader a greater sense of security and foundation.

Full of meaning and suggestion is the word "sensitive," used more than once in reference to the personality of Paul. The sensitive boy grew into the sensitive youth who tried so hard to live up to the Jewish standard of righteousness. In explaining Paul's persecution of Christians, Riddle says, "Sensitive as he was, volatile and radical in his reactions, once he was aroused he expressed himself in action" (p. 60). With reference to the conversion crisis Riddle describes Paul as "one of the rarest of the highly strung, most sensitive persons who have the visions upon which important religious developments have so often depended" (p. 63). Regarding Paul the Christian, Riddle writes, "The new way, the new life had the benefit of the same ardor, the same enthusiasm, the same determination, willingness, and energy which had characterized the sensitive youth and the earnest young man" (p. 68).

To the scholar and the specialist Riddle's new chronology is of unusual interest. By placing the conference of Galatians, Chapter II, after the long stay in Ephesus he makes the fourteen years of II Cor. 12:2 parallel with the fourteen years of Gal. 2:1. These years date from the conversion and include most of the missionary years of Paul's career. But this new chronology, kept for the most part in an appendix, does not interfere with the pervasive impression of the volume regarding the growing personality and power of the apostle. The author's independence of the Book of Acts and his close adherence to Paul's own written words in his letters have the effect of producing an intimacy with the apostle which had seldom

before been attained in any biography of him.

The chapter on "The Religion of Paul" is likewise refreshing and stimulating. The religion rests upon the experience. Paul found a new life. While essentially a Jew, he often expressed his new life in terms of his Hellenistic environment. Paul's apocalyptic expectations do not unduly dominate his religion. He placed high value on the "gifts of the spirit." "The ethical content of Paul's religion" is largely Jewish but "was formulated in a Gentile environment" (p. 165).

By explaining Paul's religion in relation to his personal experience, Dr. Riddle saves us from a too great emphasis on the Damascus vision, on the one hand, and from too mechanical a theology, on the other. We are saved also from the extremes of the apocalyptic view and of too radical views of Paul's "mysticism." We are led into a high appreciation of the spiritual growth and achievements of the great apostle.

BENJAMIN W. ROBINSON

THE NAZARENE

A NOVEL BASED ON THE LIFE OF CHRIST

By Sholem Asch. New York: G. P. Putnam's Sons, 1939. 698 pp. $2.75.

Nearly seven hundred octavo pages of fiction! But the author, a Polish Jew, is a genius in the art of writing and leads the reader on in a most fascinating way. The knowledge of the historical conditions of the first century and the references to Palestinian geography and topography are almost without flaw. The author imagines himself to be incarnated as a Roman officer in Jerusalem who naturally meets Jesus now and then in the course of his official duties. Then an imaginary manuscript is introduced.

At times the dramatic tension of emotion somewhat irritates the critical reader. He wonders if the description of the Festival of Moloch is quite accurate historically for the time of Jesus, "and the boy stretched out his hands to his mother to seek her protection .... and the high priest took the child and carried it to the blazing idol and placed it upon the fiery arms" (p. 338).

Some pages are remarkably good. Others, such as some of the portraits of Simon Peter, are not so satisfying. In short, the book reminds the reader of a gold mine in which there are veins of precious metal. But the one who works the mine must know exactly what he is hunting for and must discard three-quarters or nine-tenths of what he finds.

If read in this mood, the volume contains many pictures of Jesus and of early Christians which are gems of the highest value. The Roman officer listens to Jesus and describes his impressions of Jesus. "His expression was so lively that it imparted to him a look of extreme youth..... He wore the sleeveless blue-white tunic with the ritualistic fringes hanging down almost to the ground. Thus he stood under the naked fig tree and preached in the Aramaic jargon of the people. .... They were words of comfort as one might have guessed .... from the happy faces, the open mouths, and the radiant eyes of his listeners" (p. 150).

Especially good is the passage on pages 167 ff. which describes how Jewish scholars listening to him sometimes "gave their approval at once. It was thus for instance when he said, 'When thou givest charity let not thy left hand know what thy right hand doeth.' When he said to them, 'Love your enemies .... pray for those who persecute you' ..... they stretched out their hands to each other in bewilderment and despair." A few such pictures are well worth many hours of reading.

BENJAMIN W. ROBINSON

THESE SHARED HIS PASSION

By Edwin McNeill Poteat. New York: Harper's, 1940. 131 pp. $1.50.

Dr. Poteat is the author of *Thunder over Sinai* and a number of other popular studies of the Christian message in its bearing upon modern life. In this little volume he selects a number of Gospel incidents and devotes a chapter to each with especial attention to the personal psychology involved.

In Chapter I he tells the story of Mary and Martha in the home at Bethany. Is it not peculiar that Jesus speaks of Mary as choosing the better part rather than giving credit to

Martha for her hard work? In Chapter II the author tells the story of the cleansing of the Temple. "We are not likely to enter into the full meaning of the passion of our Lord unless we sense the tension of those six days. . . . . And yet, if we recall the sense of tension, we are within reach of a plausible explanation of his changed mood" (pp. 22, 26). The expression "righteous indignation" involves considerable psychology.

Thomas with his doubting makes a very good subject; and Philip, too, meeting the Greeks, is presented in a most attractive light. James and John play the role of "radicals." Judas Iscariot is portrayed with a keen insight into human character. He did not hate Jesus. In every age it is *fear* which has been the great betrayer of human interests. The twentieth century bears testimony on a world-wide scale to the destroying possibilities of fear.

Most interesting also is the sketch of Simon Peter with its suggestions of parallels with Judas, for Peter seems to have been actuated more than once by an emotion of fear. The final chapter is about Pontius Pilate The whole book is alive with pictures and questions of character and motive. It is excellent for devotional reading and group discussion. The dramatic imagination is contagious, yet maintains a spiritual dignity.

BENJAMIN W. ROBINSON

THE NEW ENGLAND MIND: THE SEVENTEENTH CENTURY

By Perry Miller. New York: Macmillan, 1939. xiii+528 pp. $3.75.

There has been a notable revival of interest in the Puritan movement—its history and thought. Dr. Marshall Knappen has recently produced a reliable account of the early English phase of the subject in his *Tudor Puritanism.* Dr. Miller himself, in collaboration with Thomas H. Johnson, published a volume on *The Puritans.* The present work is an introductory volume of a projected series on the cultural history of New England which will cover the period to the early nineteenth century. This indicates that the tide has turned and that serious and sympathetic consideration is given this subject which has hitherto been all too often treated with superficiality if not malicious and mendacious lampooning.

The volume under review is of unusual interest to Congregationalists, for the bulk of it—one might almost say all of it—represents the thought of early Congregational religious and intellectual leaders. The author found the thinking of this era and of this particular group so homogeneous that he often did not find it necessary even to cite his authority and has dispensed with the footnote apparatus altogether. As he says, "All writers were in substantial agreement upon all the propositions which I am discussing in this book" (p. ix).

Of particular importance for the understanding of the prevailing theological concepts are Book I, on "Religion and Learning," and Book IV, entitled somewhat misleadingly "Sociology." But there are sections throughout the work which make important contributions to the subject. As for the first chapter, "The Augustinian Strain of Piety," one is inclined to question whether the author had not unduly minimized the influence of Calvin by ascribing too much to Augustine. There is an excellent chapter on "The Church Covenant," which throws much light on this important theme.

Dr. Miller's work merits all praise, and we are eagerly looking forward to the future volumes.

MATTHEW SPINKA

THREE CENTURIES OF ADVANCE A.D. 1500–1800

By Kenneth S. Latourette. New York: Harper's, 1939. xi+503 pp. $3.50.

This third volume in *A History of the Expansion of Christianity* carries the whole work to the year 1800. The erudition displayed is astounding: one needs only to observe the footnotes, ranging over voluminous literature covering practically the whole world in extent, to realize the fact. The labor involved must have been enormous. And although the author does not profess to contribute original research to the material presented, he has every reader in his debt for having mastered and for the first time systematized on such a large and comprehensive scale the work done by hundreds of

other scholars who had confined themselves to monographic studies.

As was the case with the previous volumes, the dominant impression one carries away from the reading of this work is the civilizing and transforming power of Christianity. The conquest of the East Indies, Mexico, and Peru was undoubtedly attended by inhuman cruelty and inordinate cupidity; the black picture is relieved only by the ameliorating influence of the servants of the church, such as Bartolomé de las Casas, and others. Much is undoubtedly censurable in the work of the church; and yet it was on the whole on the side of civilizing processes and works of mercy. For comprehensiveness, brevity, and reliability, it would be hard to name another book which would equal Dr. Latourette's work.

Nevertheless, one notices a certain disproportion in the author's treatment of the missionary work of the Russian Orthodox church. It is not described with the same fulness of details as is lavished on the other sections of the subject. It is clear that much spade work on this subject must be done before works such as Dr. Latourette's can be expected to give it as much emphasis as it deserves. Despite this, enough is given to present a general grasp of this feature of the work.

MATTHEW SPINKA

THE ECONOMIC AND SOCIAL ENVIRONMENT OF THE YOUNGER CHURCHES

By J. Merle Davis. London and New York: International Missionary Council, 1939. xv+231 pp. $1.00.

This book was prepared originally for the use of the delegates to the Madras Conference, held at Tambaram in December, 1938. It proved so valuable and helpful that it was made available for the general public.

The work is indeed most illuminating. As the title indicates, it deals with the economic and social conditions under which modern missionary work is carried on. When one realizes that, with the exception of Japan, the membership of the younger churches is overwhelmingly rural, that the living standards are incredibly low (in India a farmer's income is about nine cents a day), that the earning power is greatly reduced by chronic preventable diseases, and that a large proportion of the rural population is hopelessly in debt to money-lenders or landlords, the economic aspect of missionary work appears of vital and paramount importance to the whole cause of missions. The chapter on church support is exceedingly helpful and may be of value in connection with the rural church problem in this country. The same is true of the discussion of the place of lay leadership. Altogether, here is a book which treats the problem of missions realistically, without false optimism, with wisdom based upon objective, scientific studies, and concludes with helpful, concrete suggestions for improvement.

MATTHEW SPINKA

THE MEDIEVAL LIBRARY

By James Westfall Thompson. Chicago: University of Chicago Press, 1939. viii+681 pp. $5.00.

This erudite study, dealing with a rarely treated subject, will delight the hearts of all who are sufficiently interested in it to survive its reading. It represents enormous learning and a deal of original research. It describes, in considerable detail, important ancient and medieval libraries and, what is more surprising, is able to give even the titles of the books which these libraries possessed. This information, of course, is often incomplete, for the data are not always available. Nevertheless, what is given probably represents almost everything that is available.

The ascription of the authorship to Dr. Thompson is somewhat misleading. He wrote a considerable section of the book, to be sure, but the bulk of it was written by others. It is surprising that the title-page gives no indication of this fact. It is possible that the chapters, which at present are designated as having been written by others, were originally sketched or outlined by him, because in the Preface he says that "when a serious illness interrupted the progress of the writing, and I began to fear lest the task I had undertaken was beyond completion by myself alone, I

enlisted the assistance of some of these students." It is at least unclear in what sense the word "assistance" was used by Dr. Thompson.

The publications of the University of Chicago Press are as a rule models of typographical and binding art. This book is no exception as far as the beautiful binding and printing is concerned, but one is quite surprised at the large number of typographical inaccuracies in the first part of the book.

MATTHEW SPINKA

THE FLOWERING OF MYSTICISM

By Rufus M. Jones. New York: Macmillan, 1939. 270 pp. $2.50.

A more discerning and capable guide to mysticism than Rufus Jones would be difficult to find. Here he has told the story of the flowering of mysticism in the Rhine Valley of the fourteenth century. Introductory chapters summarize with amazing skill and adequacy the roots of the mystical tradition in Western civilization. He presents critical biographical accounts of the leading figures in the fourteenth-century movement—Eckhardt, Suso, Tauler, Merswin, and Groote, who, he believes, wrote most of *The Imitation of Christ.* A lifetime of scholarship on the sources of these mystical writings and on many lesser-known mystics of the period is presented in highly readable fashion. Chapters on certain women mystics, on the movement in England, and on anonymous mystical writings make the work a complete one. Jones has covered some of these figures in other books; but earlier judgments of their historical relationships and of the significance of their lives he has revised in the present volume.

His most remarkable achievement in this book is that he depicts these often quaint and queer folk of a much earlier century in such a way that they have something pointed to say to the world in which we live. Underlying this sense of contemporaneity is the fact that Jones has given detailed biographical accounts so that we see the mystics as real people. Even more fundamental, however, is the author's own balanced judgment regarding the significance of mysticism. He stresses the mystical life as a life of pure devotion, of activity in the spirit of brotherhood. He discounts the importance of the ecstasy. Excessive asceticism and morbidity in all their psychopathic character have been hindrances rather than helps to the mystical goal. The greatest of these souls found in the experience of the freely given love of God, not escape from life but rather the purifying of it, the possibility of living it on a higher plane. Here is a fountain of power which must be taken account of in understanding the life of men.

A large number of carefully selected quotations from these writings offer much valuable material for pointing up sermons. What preachers many of these people were!

DANIEL D. WILLIAMS

CHRISTIAN FAITH AND DEMOCRACY

By Gregory Vlastos. New York: Association Press, 1939. 77 pp. $0.50. A Hazen Book.

Dr. Vlastos sees in his theme a vigorous command to Christians to prove that they really have faith in a God of love by working concretely for the realization of political and economic democracy. Christianity's prophetic tradition maintains the essential dignity of every human personality, which is one of the basic assumptions of democracy. Christian faith is not merely belief that this idea is true. It is willingness to live by it. All professions of faith, sentimental idealism, and giving of charity which fall short of the effort to realize practical justice betray a feeble Christianity. Genuine faith in the life of love is religious because it depends upon the perception that God, the real structure of the world, is love. Any order which contradicts this essential structure of being is eventually destroyed. In pungent sentences which shine and sting this thesis is defended. Concrete illustrations ranging from ancient ethics to national socialism and its American counterparts illumine every page. Dr. Vlastos exposes ethical hypocrisy as completely as any other living writer.

Since this is a tract and not a treatise, it is probably unfair to ask for greater precision in the discussion. Yet the relationship of Christianity to democracy might have been clarified through a more precise definition of democ-

racy. Further, democracy in any concrete form has more than one underlying assumption, as Professor Merriam, from whom Dr. Vlastos quotes, makes clear. Should not these other assumptions be interpreted also in the light of the religion of love? The problem of evil lurks between the lines of this book as it does in MacMurray's *Clue to History*, the argument of which is similar. Does not that realistic view of the universe so ably defended here require us to admit that communities of mutuality may also be destroyed within the cosmic process?

Many points leave one anxious to carry the discussion on; for example, the interpretation of Plato and Aristotle as being completely nondemocratic, the suggestion about the split in American labor, and the relation of the middle classes to democracy. These are not criticisms of the book, for it was written to provoke thought; and, if one considers its thesis honestly as a Christian, it will provoke action also. Do not fail to read it if you would know the living meaning of prophetic Christianity. We look forward eagerly to Dr. Vlastos' *Right and Wrong*, which the Hazen editors have promised.

Daniel D. Williams

So Gracious Is the Time

By Annie B. Kerr. New York: Women's Press, 1938. 90 pp. $1.25.

This little book contains nine short stories of the Christmas folk customs of people from nine different countries. The settings are generally in the foreign quarters of the big American city, where one catches intimate glimpses into the tenement dwellings and settlement houses of these areas at Christmas time. One sees a pageant of colorful Christmas customs which have been brought to America from many lands.

The author displays an accurate knowledge of the Christmas lore of other nations, which she skilfully weaves into her stories. But the stories can stand on their own artistic merit, for they are well written, involving struggle, suspense, and emotion. She reveals a sympathetic understanding of the life of immigrant groups in America by tales of Poles, Jews, Russians, Mexicans, Italians, Finns, Czechoslovaks, Armenians, and Germans.

These are the sort of stories we should be telling at Christmas time. They have a touch of reality, help us to understand and appreciate our immigrant neighbors, and supply a rich amount of information concerning the ways in which Christmas is observed in a host of countries and in America by representatives of these countries.

One interesting feature which commends the book is a section devoted to Christmas prayers from Roman Catholic, Eastern Orthodox, Russian, Armenian, and Protestant Episcopal sources.

Perry D. Avery

George W. Truett

By Powhatan W. James. New York: Macmillan, 1939. 281 pp. $2.50.

When a man serves as pastor of the largest church in a large denomination for more than forty-two years and is consistently at the forefront of widespread denominational affairs for the same length of time, a biography is called for. The immediate occasion for this life of Dr. George W. Truett by his son-in-law, Dr. James, was the gathering of tens of thousands of Baptists in Atlanta last July for the Baptist World Alliance of which Dr. Truett was president.

Most of the biography is devoted to an account of the outstanding events in Dr. Truett's public life from his youth until the present day. It is an impressive story, beginning with the nineteen-year-old boy who founded an academy in rural Georgia and made a success of the enterprise, and concluding with his election to the presidency of the Baptist World Alliance when nearly seventy years old. When he was twenty-three the church of which he was a member, impressed by his spiritual and mental qualifications, convinced him that he should devote his life to preaching. A few months later he successfully conducted a campaign to pay off a $92,000 debt which was harassing the trustees of Baylor University in Texas and immediately afterward entered the same university as a Freshman. The reader marvels at his ability when upon graduation from Baylor University he took a church of seven hundred

members and increased the membership to more than seven thousand today.

Dr. James has tried to give us a picture of a man whose great success as a preacher, pastor, and denominational leader have left him unspoiled and sincere. Many may accuse the author of hero-worship; others will feel that his handling of material is somewhat sketchy, but interest in this book will reach far beyond those who are members of Dr. Truett's denomination. For, in the words of the Preface, "The world needs to know the story of George W. Truett. There is a moral and spiritual tonic in it for all—sinners and saints alike—who are able to recognize the transforming grace and power of God, manifested in human life."

WALTER T. LAWTON

CENTURION

By Edwin McNeill Poteat. New York: Harper's, 1939. 182 pp. $2.00.

Seldom has the reviewer become gripped with the desire to finish reading a book in one sitting and doing it. *Centurion* did just that. It is a powerfully moving thing; a dramatic narrative poem telling the story of the Roman centurion who refuses to carry out his orders to execute Christ and who, after being stripped of his command, dishonored and humiliated, redeems himself on the cross next to Jesus as the repentant sinner asking to be remembered.

But this dramatic climax comes only after the centurion weighs the central philosophy of the Roman Empire, and all it represents, alongside the "good news" which creeps accumulatively into his life, told by a certain Jesus of Nazareth. The result is revealed in the climatic events in the personal living of the centurion, his wife, and their young son—who in later years strives to tell this story that the "world should know."

The poem moves freely in blank verse and reads easily. One soon forgets the medium of expression and becomes absorbed in the gripping drama. The struggle between Christ and Rome, between the centurion's loyalty to God or to his country, is as contemporary as today's newspaper. This volume is recommended strongly. It is an old story, yet ever alive, and told in a new way.

PAUL GIA RUSSO

THE GIANT WHO LIKED CHOCOLATE CAKE

By Estella H. Lane. New York: Harper's, 1939. 170 pp. $1.50.

The minister and Sunday-school superintendent, as well as the mother and father, when faced with the task of telling a tale to a young child, will be thankful for such stories as these. There are many children's story-books available but few which center around the constructive themes of truth and morality. Mrs. Lane's book does just this and thus is rendered usable for both church and home, although not all the stories lend themselves to children's sermons.

Mrs. Lane has done her job exceedingly well. Using as her tools simple ideas, concepts, attitudes, and a playfully vivid imagination, she has woven twenty-one delightful stories which appeal strongly to young minds.

PAUL GIA RUSSO

RELIGION FOR FREE MINDS

By Julius Seelye Bixler. New York: Harper's, 1939. 247 pp. $2.50.

This invigorating book by an unrepentant, though hardly uncritical, liberal is aimed at the enemies of American liberalism. One of its most worth-while features is the distinctively American character of its sources and its argument, for which one must be especially grateful in these days of strong Continental influence.

Professor Bixler is closer to the philosophers than he is to the theologians. He is above all concerned, as was Macintosh a generation ago, to show the essential "reasonableness" of religion. He speaks almost invariably of "religion" rather than of "Christianity." His problems, too, are philosophical and not religious ones: of knowledge, values, essences, and truth. If one can accept Bixler's view that "we can have a philosophy of religion . . . . if we base it on a philosophy of values plus an interest in the appreciation and action they require," he can find good guidance in this book. But if he cannot accept the distinction between "is" and "ought" as ultimate, and the implication that religion is only about what ought to be, it will be hard for him to find here

the "grain of reality" that religious thinking needs.

The author is not always fair to his opponents. When on page 54 he ascribes to them (apparently the Barthians) the view that the right religious attitude is "one of complete submission and absence of confidence," one thinks rather of something out of the Koran than the dialectical theology. But where Bixler is sharing his enthusiasms he is always rewarding, as in his fine appreciation of William James and the existential and phenomenological philosophers of Germany. If one can share Bixler's confidence in man and reason, believe that "purposeful energy is itself virtuous activity," and that "goodness is what truth demands of life," he will find stimulus and substance in this book. But if he is not sure that all purposes are by nature good, or that the moral and the rational life are the same, he will be, as it was said of liberals themselves in an earlier day, "wistful but unconvinced."

ROGER HAZELTON

VOICES FROM THE YOUNGER CHURCHES

Edited by Roy J. McCorkel for the Student Volunteer Movement. New York: Friendship Press, 1939. x+114 pp. $0.50.

The authors of these short essays tell of the beginnings of Christianity, its present influence, and the problems which confront the native churches in parts of Asia, Africa, and South America. Some questions remain unanswered, owing probably to severe restrictions imposed by the small space allowed for so great a subject. Of the five writers, four were at Madras. The Madras spirit characterizes the book throughout.

We find little new material. The mistakes of the past are recognized; for example, that the missionaries had a hand in the toleration clauses included in the humiliating treaties that followed the opium war in China. But the writers pay tribute to the great good done by missionaries in spite of such lapses.

Present problems confront us here: The need for a more adequate educational program for girls in Africa; the conflict in China between the older humanistic systems and the gospel; Japan's requirement that all citizens visit the state Shinto shrines, expressing patriotism and loyalty to the Emperor by such visits.

Western civilization stands condemned at several points. Our frequent wars, our commercialism, and even our religious methods confuse the native Christians. Our unwillingness to co-operate, not to speak of our bitter rivalries, belie the gospel we preach.

The book calls for more indigenous churches. The following illustrates: "We wish to plant only the seed—the gospel—and let the Indian soil with the help of the Creator bring to fruition a well-nourished strong plant."

THOMAS C. OLD

LOVE, MARRIAGE AND PARENTHOOD

By Grace Sloan Overton. New York: Harper's, 1939. 276 pp. $2.00.

How to make love, marriage, and parenthood personally rewarding and socially sound in an age of economic and moral stress is the theme of the book. Shall we get married? Is love enough? Shall we have any children? How many children shall we have? Such questions as these Mrs. Overton discusses with deep understanding and complete frankness. She brings to her subject a wealth of experience in helping young people work out the solutions to such problems. She approaches the questions with a religious and social motivation.

Young people will find the book stimulating to thought. Parents, ministers, and leaders of young people will find it valuable for understanding and guidance of young people. Each chapter is followed by problem-questions which make excellent discussion material for group study and a list of books for use by the individual or group for further study.

ELLEN GREENE

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The starred books are especially commended by the faculty to ministers who want fundamental study material in the various theological fields.

Bible Study:

Caiger, S. L., Archaeology and the New Testament
*Dodd, C. H., The Parables of the Kingdom
Glueck, N., Explorations in Eastern Palestine
Morison, F., And Pilate Said
Pinch, F., The Greatest of These
*Riddle, D. W., Paul, Man of Conflict

Church History:

Charansis, P., Church and State in the Roman Empire
*Dodd, C. H., History and the Gospel
Goodykoontz, C. B., Home Missions on the American Frontier
d'Harcourt, R., The German Catholics
Henson, H., The Church of England
*Jones, R. M., The Flowering of Mysticism
Latourette, K. S., Three Centuries of Advance
Mackenzie, K., Union of Christendom
Moehlman, C. H., Protestantism's Challenge
Palmer, R. R., Catholics and Unbelievers
Schneider, C. E., The German Church on the American Frontier
Seldes, G., The Catholic Crisis

Science of Religion and Missions:

Buck, P. H., Anthropology and Religion
Felton, R. A., The Rural Church in the Far East
Jones, E. S., Along the Indian Road

Philosophy, Psychology, and Science:

Bühler, C., Mental Development of the Child
Burgess, E. W., and Bayliss, C. A., Formal Logic
Butterfield, A. M., Sex Life in Marriage
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In Two Parts. Part II

THE GRADUATES OF A DECADE

What our Alumni of the last ten years are doing in the service of the church

An airplane view of the graduates of The Chicago Theological Seminary in the classes of 1930-39

By ALBERT W. PALMER

Based on the
Annual Report of the President to the Board of Directors, November, 1939

THE GRADUATES OF 1930-39

By Albert W. Palmer

[*See also the article, The Class of 1930, in Part I of this issue of the* Register]

ONE good thing about your new job is that it will be a long time before you know anything about your mistakes!" Such was the wisecrack shoved at me ten years ago on January 1, 1930, by the young reporter to whom I was trying to explain what my duties would be when I left my safe and conventional task as pastor of a church in Oak Park to undertake the more adventurous responsibility of becoming president of The Chicago Theological Seminary. The following paragraphs are not a record of my mistakes! But they do indicate the very notable successes which the Seminary has achieved in turning out vigorous and well-trained leadership for the churches during the last decade.

"Do you have any difficulty placing your men?" is a question sometimes asked of us here at the Seminary. The following record is the answer. Very few graduates of the last ten years are unemployed. A majority of the graduating class each year is placed even before graduation. We haven't half enough men this year to meet the demands that are already coming in!

DO SEMINARIES TRAIN TOO MANY MINISTERS?

For the reassurance of any who may fear lest our theological seminaries are training too many young ministers, I am glad to submit the following figures. The number of graduates is reported by Dr. Charles C. Merrill, of the Congregational Board of Pastoral Supply in Boston, and I have compiled the number of deaths from the necrology reports for 1938 in the *Congregational Year Book*. In that year 159 Congregational-Christian ministers died. We have full data concerning 142 of these. Of this number, 70, or just about half, were graduates of seminaries of Congregational background. It is interesting to note that 72 came from other denominations or other seminaries or had no seminary training at all. To replace the 70 men who came from seminaries of Congregational background, those same seminaries in June, 1939, graduated 66 men headed for the Congregational-Christian ministry—*less than half enough* to replace the total losses by death! Here are the figures:

Seminary	Died in 1938	Graduated in 1939
Andover	7	10
Atlanta	0	3
Bangor	7	7
Chicago	18	15
Hartford	4	4
Harvard	0	4
Oberlin	8	4
Pacific	2	3
Union	8	4
Yale	16	12
Total	70	66*

*These same seminaries graduated 75 men headed for the Congregational ministry in 1936; 72 in 1937; 61 in 1938

The conclusion is obvious. The seminaries should be encouraged to keep on sending into the life of the denomination every year an even larger reinforcement of consecrated, carefully chosen, alert, vigorous, well-trained young ministers. It is important to remember, moreover, that, if the seminaries do not do this, our churches will not go without ministers, by any means. They will simply turn to other sources to secure them! This sometimes, not always, means bringing in men with inadequate training or of insufficient understanding and sympathy with the background and spirit of Congregationalism. We ought to welcome, occasionally, strong, well-trained, and carefully examined men from other denominations. It will strengthen the ecumenical spirit to

do so. Some of our greatest leaders, like Graham Taylor and Charles E. Jefferson, came to us that way. But, obviously, ought we not to be training more, not less, than half of our future ministers in our own seminaries?

IN DISTINGUISHED POSTS

Turning now to the record of The Chicago Theological Seminary graduates for the last ten years, what do we find? Some institutions at the end of a ten-year period point with pride to contributions received, endowments enlarged, or buildings erected. We point with pride to our graduates and the service they are rendering throughout the world but especially right here in the Middle West.

Naturally some of the most distinguished posts filled by C.T.S. graduates are occupied by our older alumni, who graduated before 1930. Such outstanding figures include, on the foreign field, Clifford Manshardt '22, who has done creative work under the American Board in India, developing a social settlement in Bombay located between the thieves' quarter and the red-light district. Later, as director of the Datta Foundation, he has organized a school for training social service workers for India and a cancer research center. Dick Keithahn, also of the class of '22, has likewise gone to India and is doing pioneer work among the village people there.

Here in this country, following in the footsteps of still older alumni like Charles E. Burton '98, Rockwell H. Potter '98, Herbert W. Gates '94, and Robert W. Gammon '99, we have a notable group of denominational servants who graduated before 1930—men like Harry Thomas Stock '16, who now heads the Educational Division of our Home Boards; Paul Reynolds '18, who, after service in China, has succeeded Robert W. Gammon '99 as western secretary of the Educational Division; and Charles H. Burdick '04, Samuel Keck '16, and Nelson Dreier '29, who are state superintendents.

Some of the most important churches of the country also are being led by our senior graduates of the period before 1930. These outstanding churches range from the First Congregational Church of Washington, D.C., where Howard Anderson '28 is pastor, and Asylum Hill Church, Hartford, David McKeith '26, through Fort Wayne, Indiana, Charles M. Houser '28; Kalamazoo, Michigan, William A. Keith '29; Dubuque, Iowa, Earl Brehm '28; Topeka, Kansas, William E. Collins '18; Los Angeles, James W. Fifield '24; and Seattle, Wendell Fifield '16. There is not space here, however, for a complete roster of the Seminary alumni, so let us now confine ourselves to a study of the graduates of the last decade only.

IN OVERSEAS SERVICE

Our missionary agencies have not sent out many men for missionary service during the years 1929–39, but we have furnished at least two recruits to the American Board—Benjamin F. Stoltzfus '32, now in Sofia, Bulgaria, and Harold S. Matthews '30 in China. And a very important group of Christian foreign students, trained by us and returned to their own countries for Christian service, should be added. To Japan have gone Kawachi '30 and Kato '32, together with Mizoguchi '31, who is teaching in Kobe College; and Morikawa '31, who, along with Dean Tominomori '21, is helping run Doshisha University in Kyoto. To India we have returned Dr. David Malaiperuman '32, Dr. V. M. Samuel '32, now teaching in Forman Christian College at Lahore, and Dr. P. M. Titus '35, who has just gone back to Travancore as the first completely American trained native social worker in the religious field. Two of these men took their Ph.D. in the University of Chicago and one in the University of Illinois after graduating from the Seminary with our B.D.

Hawaii is not a foreign missionary field, for it is an integral part of the United States, but we are proud of our Hawaiian contingent in overseas service: Hung Wai Ching '32, in student Y.M.C.A. service at

the University of Hawaii, Charles M. Kwock '36, pastor in Honolulu (along with Robert Kingdon '28), and Harold Cram '35, pastor at Kahului on the island of Maui. Another of our graduates, Joe Sides '33, has gone into the army as a chaplain and is likely to show up in Hawaii sooner or later!

ON SOCIAL FRONTIERS

Here in mainland United States there are posts almost as isolated and challenging as any on the foreign field, and some of them are occupied by our men. Think, for instance, of Keenan Sheldon '36 at Rock Springs, Wyoming, or Harry Gordon '39 alongside him at Green River, or Clarence McCall '38 at Roundup, Montana, or Frank Workentine '39, who started his ministry at the westernmost Congregational church in the mainland United States at Forks, Washington. And don't forget Millard Marshall '31 at Lusk, Wyoming, Ray Steakley '35 at Goltry, Oklahoma, and Eunice Trumbo '30 at Council, Idaho.

This pioneering spirit among our alumni is not geographical only. We are also represented on some interesting social frontiers. John Mixon '35 is head of the social service department of the church federation of Washington, D.C. Walter Giersbach '30 has done a phenomenal piece of work as director of the southern area of the Congregational Conference of Illinois, putting new life and courage into rural churches. Beside him works Shirley Greene '36, who, as director of Merom Institute, is building up a unique center for strengthening rural religious life at Merom, Indiana. Ralph Lewis '35 is now a probation officer in charge of all paroled prisoners on the South Side of Chicago, following in the footsteps of Walter K. Urich '28, who is federal probation officer for Chicago. Harold Hatcher '30 is managing a co-operative at Knickerbocker Village, a new housing project in New York. Ellis Cowling '30 is head of a farmers' county union in Indiana. Frances Guild '38 is supervising the Presbyterian neighborhood-house work in Chicago. Raymond Nelson '30 has headed up a federal housing project in Chicago. Zaprian Vidoloff '37 is ministering to the Bulgarians in Chicago. Glenford Lawrence '32 is successor to Graham Taylor as pastor of Tabernacle Church and is also working in Chicago Commons, where Lea Taylor is head resident. Virginia Satterlee '39 is engaged in social work for the Salvation Army in Chicago.

IN THE EDUCATIONAL FIELD

Education naturally claims a proportion of our graduates. In this field are Daniel D. Williams '34, who has just come on the Seminary faculty to teach theology; Roger Hazleton '34, who succeeds Williams as professor of religion at Colorado College; Herbert G. May '30, professor of Old Testament at Oberlin; Gregory Vlastos '29, professor of philosophy at Queen's College, Kingston, Ontario; John W. Berry '35, teaching sociology at Eureka College; George W. Marshfield '37, director of religious activities in Pasadena Junior College; Leland Carlson '38, teaching in North Park College, Chicago; Kendrick Grobel '32, teaching in Trinity College, Connecticut; William H. Moore '37, dean of men at Hanover College, Indiana; Willard Spence '35, student pastor at the University of Washington; Carrie Van Lissel '37, teaching at Friends' University of Wichita; Eugene Clyde Weafer '33, who has been running a junior college; and Winifred Watson '39, teaching at the University of Missouri; Thomas H. Marsh '37, at Southwestern University, Texas; Demetrios Stylianou '30, at San Dimas, California, and Victor Schuldt '33 at Morningside College.

In college pulpits or college towns many of our graduates are finding valuable and congenial posts of service. Among these are Robert Rasche '31, Carleton College, Northfield, Minnesota; Chester B. Fisk '30, Dartmouth College, Hanover, New Hampshire; Joseph F. King, Jr. '31, University of Kansas, Lawrence, Kansas; Floyd Q. Davidson '35 at Wichita, Kansas;

Arthur D. Gray '34 near Howard University, Washington, D.C.; William L. Halfaker '36, Terre Haute, Indiana; Fosberg Hughes '35 at Greeley, Colorado; William A. Jacobs '35 at Cedar Rapids, Iowa; Charles Brewster '30 at Moorhead, Minnesota; James Gordon Bennett '38 at Missoula, Montana; Philip Sarles '37 at Emporia, Kansas; and Ed Manthei '38 at Colorado Springs.

Two unusually interesting educational assignments have been given, one to Geil Duffendack '39 to head up the University Religious Council representing all denominations at the University of Chicago, and another to Ed Ouellette '36, who, having helped in the preliminary work of the Oxford Conference in 1937, was in the summer of 1939 summoned back to Europe with all expenses paid to help set up the World Christian Youth Conference at Amsterdam.

ASSOCIATE PASTORS AND DIRECTORS OF RELIGIOUS EDUCATION

There has been a growing demand among our larger churches for well-trained men as associate pastors to head up religious education and young people's programs. Responding to this call are Joe Mayne '32 at North Woodward Avenue Church, Detroit; Richard Hulbert '34 at Madison, Wisconsin; James Peterson '37 at Pomona, California; Elmo Wolfe '38 at South Pasadena; Marian Tate '38 in Washington, D.C.; Hubert Stem '38 in Evanston, Illinois; Francis Kranz '39 at Omaha, Nebraska; Everett Sorenson '39 at Toledo, Ohio; Thatcher Jordan '39 at Wilshire Methodist Church, Los Angeles; Homer Yinger '38 at Plymouth Church, Minneapolis; and Donald Bourne '37 at Battle Creek, Michigan.

Not all of our graduates are Congregationalists. Those working in other denominations include Theodore Lilley '31, pastor of the First Presbyterian Church of Salt Lake City, Utah; Richard M. Steiner '33 at the Church of Our Father, Portland, Oregon; James W. Brown '35 in a colored Methodist church in Alabama; David French '38, assistant pastor of the First Presbyterian Church of Brooklyn, New York; Paul Bloomquist '36 in a Methodist church, Chicago; John A. Gardner '31 in a Presbyterian church; Marguerite Jackman '36 in a Methodist church in Washington, D.C.; Guy Chester Jones '30 in a Methodist church at Harvey, Illinois; A. G. La Mar '30 in a Disciples church at Waukegan, Illinois; Winston Pearce '37 in a Baptist church at Nevada, Missouri; Frederick Ringe '31 in an Evangelical church in Milwaukee; Samuel Beers '37 in the Community Church at Mount Prospect, Illinois; Milton Bierbaum '31 in the Community Church, Flossmoor, Illinois; and Grace Hadley '38 in an Evangelical church in Chicago.

IN THE PASTORATE

By this time you may be asking if any of our graduates go into regular pastorates in Congregational churches. The answer is that these normal everyday pastorates claim most of our men, and they are the substantial and stabilizing backbone of our denominational organization. Here we find:

Stuart Anderson, '36, Glendale, Calif.
Eric Arndt, '38, Williams Bay, Wis.
Perry D. Avery, '34, East Chicago, Ind.
Arlan A. Baillie, '39, Southwest Harbor, Me.
Charles F. Bartlett, '37, Glyndon, Minn.
Nelson I. Baxter, '32, Oskaloosa, Iowa
Merrill Beale, '38, South Easton, Mass.
Robert A. Bentley, '33, Ripon, Calif.
Charles J. Bissey, '32, Ainsworth, Neb.
Chauncey E. Blossom, '37, New Ulm, Minn.
Harold L. Booch, '35, Fairmont, Minn.
Gary A. Bousman, '39, Crystal, Mich.
Charles M. Brown, '37, Ballantine, Mont.
Ross Cannon, '37, Sandwich, Ill.
James S. Caskey, '31, Faribault, Minn.
Gerald Churchill, '36, Menasha, Wis.
Jesse A. Clark, '37, Clinton, Iowa
Barney C. Crockett, '35, Minneapolis, Minn.
Homer E. Dalrymple, '33, Glencoe, Minn.
Merrill J. Dalrymple, '39, Crystal Lake, Ill.
Wilfred G. Davis, '35, Glenview, Ill.
Kirk M. Dewey, '32, Sylvania, Ohio
Paul G. Dickey, '38, Portland, Ore.
George E. Drew, '32, Detroit, Mich.

Robert A. Edgar, '39, Red Oak, Iowa
George Eisenach, '36, Racine, Wis.
Donald R. Evans, '39, Portland, Mich.
H. Butler Fairman, '37, Grand Rapids, Mich.
Cecil E. Frazier, '36, Chicago, Ill.
Elmer S. Freeman, '38, Chicago, Ill.
H. Porter French, '37, Buena Vista, Colo.
Lawrence A. Gedcke, '30, Ottawa, Ill.
Minor M. Gressley, '37, Glasgow, Mont.
Frederic Groetsema, '36, Delavan, Wis.
Fred H. Hall, '33, Parma, Idaho
Emerson W. Harris, '31, Butte, Mont.
M. Clark Harshfield, '39, Faulkton, S.D.
George P. Helliwell, '34, Minneapolis, Minn.
Edwin R. Howard, '30, Peru, Ill.
Seth R. Huntington, '30, Berea, Ky.
Frederick W. Hyslop, '31, Wisconsin Rapids, Wis.
Charles F. Jacobs, '37, Berwyn, Ill.
H. Lee Jacobs, '35, Fort Dodge, Iowa
James Alan Jenkins, '30, Elkhart, Ind.
Marcus W. Johnson, '31, Norfolk, Neb.
Margaret Blair Johnstone, '37, Chicago, Ill.
Henry G. Kroehler, '33, Hebron, N.D.
Sam T. Lenters, '33, Hopkins, Minn.
Earl E. Linden, '39, Reed City, Mich.
Russell H. McConnell, '35, Charlotte, Mich.
Gerald E. Maggart, '34, St. Joseph, Mich.
Paul W. Mallory, '33, Rockford, Mich.
Bruce H. Masselink, '36, Burlington, Iowa
Henry F. Maxwell, '32, Ladysmith, Wis.
James C. Mead, '32, Pontiac, Mich.
Homer C. Milford, '37, Spring Valley, Wis.
Kenneth Murphy, '38, Seymour, Ind.
Harry Nicholson, '37, Milwaukee, Wis.
Nels F. Nordstrom, '36, Chicago, Ill.
Charles F. Parker, '32, Prescott, Ariz.
Clarence E. Parr, '32, Fargo, N.D.
Horace W. Parsons, '37, Milbank, S.D.
George W. Penn, '35, North Miami, Fla.
William D. Pratt, '35, Sterling, Ill.
Harold W. Putney, '36, DePue, Ill.
Paul H. Rekstad, '38, New London, Wis.
Vernon W. Rice, '32, Sidney, Mont.
Waldo S. Richards, '30, Excelsior, Minn.
Wesley U. Riedel, '34, Fryeburg, Me.
Rudolph W. Roth, '30, Bay City, Mich.
Durbin C. Scheibe, '30, Argo, Ill.
Ormund A. Schulz, '31, Benzonia, Mich.
Kenneth E. Seim, '39, Wessington Springs, S.D.
C. Henry Shold, '37, Dayton, Ohio
Walter A. Smith, '36, Beach, N.D.
Verne A. Spindell, '38, Stuart, Iowa
Theodor F. Stoerker, '34, Kansas City, Kan.
Clayton H. Stowe, '33, Alpena, Mich.
Allen R. Stowell, '39, Chillicothe, Ill.
Kroum J. Stoyanoff, '35, Plympton, Mass.
Lawrence Tenhopen, '30, South Haven, Mich.
George M. Thomas, '32, Jamestown, N.D.
Aubrey Todd '39, Sanford, N.C.
Walter H. Upton, '32, Davenport, Iowa
George C. Vance, '30, Mitchell, S.D.
Philip E. Van Luven, '33, Groton, N.Y.
Peter Vos, '36, Ainsworth, Neb.
Jacob R. Wagner, '33, Longmont, Colo.
Verdette Walters, '33, Martinez, Calif.
Jacob M. Warkentin, '33, DeSmet, S.D.
William T. Watson, '37, Stillman Valley, Ill.
Avery D. Weage, '36, McCall, Idaho
Philip Widenhouse, '36, Chicago, Ill.
G. Dewey Wigfield, '37, Orland, Ind.
Clyde H. Wilcox, '33, St. Clair, Mich.
Stephen J. Williams, '34, Russell, Kan.
R. Norris Wilson, '37, Pulaski, N.Y.

Beyond these are yet other names of graduates who as good wives are helping their husbands, like Violet Otto Wilson '31 and Ruth Siegfried Wassenich '39. Joseph Ward '33 has gone into business in Aurora, Illinois. There is also a list of those who are just now in transit or engaged in study, such as Ralph Hyslop '38, W. E. Gregory '36, John Mickle '39, J. J. Anderson '35, Albert Rasmussen '37, Carl Stiefel '39, Lewis Troyer '37, W. J. Humber '37, Ralph Veit '30, Ezra Young '30, and Paul Folino '39, and Carleton Lee '37. And we have lost track of only two: Gilbert Curry '32 and Akintunde Dipeolu '30.

All the names cited above are actually holders of degrees from The Chicago Theological Seminary. The list could be made very much larger by adding those who have studied for one or more years at the Seminary and who carry something of its influence and spirit though not its formal degree. In the main we believe these, together with our graduates, are rendering faithful and constructive service in upbuilding the Christian church and making the Gospel a living and creative influence in the world. They have made the decade of the thirties worth while.

NOTE.—*Word about changes, errors, or omissions in this list will be appreciated.*